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It is the organ of no sect or party—started with no purpose of gain, and pledged to the great interests of religion and education—it commends itself to the consideration and support of every citizen of California.

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For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

MY MOTHER.

My mother, how dear is thy memory now!
How precious the thoughts which with thee are combined!
The sweetness which dwelt on thy fair, open brow,
Comes oft like a vision of peace o'er my mind.

I gaze on thee now through the vista of years,
I see thy sweet features so placid and meek;
Again, as in childhood, thine image appears,
Ere time had imprinted a line on thy cheek.

Ah! well I remember those seasons so dear,
When germs of the truth were first sown in my heart,
While sitting beside thee, with pleasure to hear
The words of instruction which thou didst impart.
The smile which beamed on me in life's early spring,
Which still in the season of youth brightly shone,
O'er memory's tablet its sunlight doth fling,
Although from my pathway its presence hath flown.

And oft, in the stillness of evening, alone,
While wrapt in the shades of the past do I start;
The sound of thy tender, affectionate tone,
A chord of sweet music then thrills through my heart.

The answering notes which within me are stirred,
Are echoes of days, far too blissful to last,
When those accents of kindness so often were heard;
And I weep with regret for the joys that are past.

Yet, mother, thine image with me doth remain,
Although thy loved presence no longer is near,
The words of thy counsel I still can retain,
To cheer and to bless through my pilgrimage here.

And when from the trials of earth I can rise,
And faith views thee safe in the heavenly home,
Thy love, like a guiding star, shines from the skies;
I hear thy sweet voice still bidding me "Come!"

EDITORIAL VISITS.

North of San Francisco, and west of the Bay, is a wild, fine, magnificent region of country, varied with mountain ranges and peaks, hills, vales, long gorges, streams, grassy elevations, and forest regions. The southern portion is too little populated for us to visit. But about half the distance up the Bay, at the small State Prison town of San Quentin we left the boat and bounded away upon our little horse, to the west, winding among the hills, along the crooked highways, leaving the Tamilpais Peak upon our left, and then struck into the dense Redwoods, crossing different gorges, and a few mountain ranges, where often there were opened to the east and north views of scenery wonderfully broken, varied and grand. Sixteen miles brought us down to the ocean at a small land-locked bay called Bolinas, some four miles in length. On the west of this bay, the region is one of fine rolling farming land. The population is not dense, but permanent, with good district school houses, for schools, and occasional Divine worship. This region towards the north, rises higher and higher, till it becomes a mountain range, with a deep depression on the east, which, from the head of the bay continues as a beautiful, but rather broken valley, very excellent for cultivation, and settled by a good farming population for ten miles. At this point the valley meets the head of another but larger bay, called Tomales, coming in from the northwest, some eighteen miles in length. At the head of this bay is a small place called Olena, with a Post Office, school, a store, and two hotels. The lands around are excellent for farming, the climate good, and the scenery varied with every feature of the romantic.

On the west of this bay, the land for some fifteen miles is all owned, or claimed by one man under a Spanish title, and rented mostly for keeping cows. A few little spots have been sold at from ten to twenty dollars the acre. On the east, also the land is mostly held under Spanish claims, but some more of it has been sold. Still, large portions are yet kept for dairies and stock raising. Eighteen miles from the head of the bay brought us into the region of a pleasant village called Tomales. An extensive region here, once claimed under a now rejected grant, has become Government land, so that a large, thriving population has been rapidly gathered, who are improving in every material comfort. The soil is most excellent and of such a nature that as yet neither rains or drought have interfered with this gathering rich harvests. The village is unhappily settled by Roman Catholics with a sprinkling from Cecessia, so that the appearance is very different from a regular Yankee town. Still there are in the region around, many excellent Protestant families, and some of the staid, excellent north of Ireland men. There is no waste land in this region, though very rolling, even almost mountainous, yet all is rich, and fit for cultivation.

A little east of here, a rather more level region is found, arranged in long, romantic vallies, gently rising to hills on each side, and banching out with much regularity at right angles in smaller vallies of the same features. Taken as a whole, this may be called the most magnificent farming region of the State. A little the finest portion is up the Tomales valley, by Two-Rock Presbyterian church, towards Petaluma; in all, some twenty-five miles. It is well settled by good, enterprising, and moral people, wholly Protestant, mostly Presbyterian, and heartily Union in their politics. We do not know of a more uniformly excellent extent of country in the State. Another very similar valley lies on the east of this, called Long Valley, but all the intervening hills are as valuable as the valleys, or even more so for cultivation, being covered with rich grass or grain crops. Bloomfield is their principal business town, though Petaluma is their great place of export and trade. Four miles west, is Valley Ford, and seven more, among hills gradually rising higher yet, still good for cultivation, is Bodega Corners. At all these places, except the first, they have regular Presbyterian preaching upon the Sabbath, and generally also Methodist. At two Rock, Rev. Mr. Fraser from Santa Rosa, preaches on alternate Sabbaths, at Bloomfield and Valley Ford; Rev. Mr. Wylie, each Sabbath, at Bodega and Tomales; Rev. Mr. Fairburn, each Sabbath. Only at Two Rock have they a Presbyterian church building a very neat, tasteful, framed church, but at both Bloomfield and Tomales they are arranging to build. At Valley Ford they have a Methodist church, and another is being built at Bloomfield. These ministers are all Old School Presbyterian, able, faithful and highly appreciated by the people. This large section we visited more generally than any other farming portion, and found more than twice the usual proportion of those who valued a California religious paper of high-toned, intellectual character, like the PACIFIC. It has often seemed strange to us that good men, speaking highly of the PACIFIC as the best and ablest paper on this coast, yet often say, "we get so many papers from the east, where they are cheaper." Strange! for no other class of men speak thus as to politics, or mining, or farming, or medicine, or teaching. So it ought to be with Christian and moral people; for their best and most necessary interests; for their religious, they need a California religious paper, as truly as for their political interests they need political papers. The only reason we know is, that the children of this world are wiser in their generation than the children of light.

To the west, about five miles, we again came down through broken, romantic hills, to the ocean coast, and followed the shore for twelve miles north, then leaving it a few miles, turning to the right, we came into a fine wild locality on the Russian River, called Duncan's Mills. The excellent proprietors of these mills employ about thirty temperate men, and are doing a good business in the lumber line. Turning back to the east, or southeast, some twenty-five miles brought us back to our old route of the last two years, at Santa Rosa, on to Windsor and Healdsburg. In steady permanent improvements, this whole region is regularly advancing. The last year gave them good crops, and three-fold better prices, so that they have been able to appropriate largely to schools and to churches, to buildings and farm improvements.

Rev. Mr. Frazer, at Santa Rosa, Mr. Wood at Windsor, and Ely at Healdsburg, Old School Presbyterians, are laboring with ability and success in the ministry. The first and last have church buildings, and organizations; the second is about to organize at Windsor, where are ten or twelve of the denomination residing, and are ready to unite as a church of Christ. Rev. Mr. Wood also preaches regularly six miles east of Healdsburg, in the county, but without a regular church organization. Our work took us from here, through the hills east, down the Napa Valley, on to Vallejo and Benicia, but limited time and space forbid farther account on this occasion. S. V.

OUR MISCELLANY.

WESLEYAN CHURCH IN ENGLAND.—The position of that venerable body on great public questions, is to one in sympathy with transatlantic ideas, painfully anomalous. It is one of non-committalism. The consequence is slow disintegration, and the absorption of malcontents either by the National Church—which, truly speaking, is no *Church* at all, but a mere political institution—or by the liberal Methodist or other Non-conformist bodies. Were it not for thorough organization, social *prestige*, traditional venerableness, and true piety, it could not long sustain the continuous losses. As it is, were the off-shoots of the body united in one strong church, it is doubtful whether, in the non-agricultural districts, the glory of the mother would not soon be eclipsed by that of the child.

FREE METHODISTS IN ENGLAND.—United Free Methodist Churches, a denomination composed of the Warrenites, or Wesleyan Methodist Association, and a moiety of the Wesleyan Reformers of 1848; a denomination combining the local independence of Congregationalism with many of the advantages of Connectionalism. How this experiment of Church government, which is really a modified Presbyterianism, will ultimately succed, it is too early to predict. So far it has progressed rapidly; is increasing the number of its church edifices, ministers, schools, and missionary enterprises. Its adherents are uniformly liberal in politics, friendly to the freest institutions, and strong opponents of the adulterous union between the National Church, so-called, and the State.

MERCANTILE INTEGRITY.—A Boston paper says:—Some thirty years ago a dry good's dealer in Washington street failed in business, but soon started again in another branch of trade in State street. Not finding his second enterprise profitable, he applied for and secured a clerkship at one of our moneyed institutions, from which he has risen to be one of its chief officers. He has been, for some years, paying the most needy of his early creditors; whose claims were outlawed long since. On Saturday last he was able to pay the last of his creditors the full amount of his indebtedness. Some of these persons had forgot the debt, and were equally surprised and gratified at such a noteworthy instance of mercantile integrity. The debts in this instance were not paid with funds gained by speculation, or good fortune in business, but by systematic and honorable appropriation of a portion of a salary, not very large, to such a noble purpose.

We copy the above not for the purpose of characterizing the course of the debtor as one specially meritorious, any more than the payment of a just debt contracted the day or the month before, but to express the regret that such simple (we cannot call it common) honesty is so rare that its exercise excites special notice. There are thousands of persons living at the present time, on whom the same moral obligations are resting to pay their debts, hundreds of whom are abundantly able to do it, but who seem to feel that because they have been legally released, they are not bound to pay. Such persons should remember that the moral law was enacted long before any bankrupt law, and that it will be in force long after bankrupt laws shall be forever null and void.

THE PASSAGE OF THE MISSOURI ORDINANCE OF EMANCIPATION.—The ordinance fixed no future day for the accomplishment of its end, but took effect instantly when the vote was announced—at ten minutes before three P.M., on the eleventh day of January, 1865.

It was a great privilege to be present, and witness the instant abolition of slavery, by the votes of sixty citizens, one after another, quietly but firmly answering "Aye," as their names were successively called. During the progress of the discussion, all demonstration of applause from the crowd of people outside the "bar" of the Convention had been sternly discountenanced and repressed by the President; but when he announced the vote, and an irrepressible shout of joy arose *within* and *without* the bar, the relaxing muscles of his face, and the visible glow upon it, told how heartily Arnold Krekel was in sympathy with the joy of the people, and of their faithful representatives.

Very soon, however, was the hall hushed to Sabbath stillness, as a member proposed the offering of thanks to Almighty God, which, by vote of the Convention was appropriately and reverently done, Dr. Eliot leading. Then followed silent and fervent grasping of each other's hands, between men and women whose joy was unutterable in words; and the Convention having adjourned, its members and the crowd remained some moments listening to songs of liberty sung by "the Hutchinsons," and then went forth joyfully to breathe the free air, and to tread the free soil of regenerated Missouri.

THE CHURCH AND SABBATH SCHOOL.

The Boston *Recorder*, in the course of an article on the relations of the Church and Sabbath School, indicates a system which would work, with slight modifications, as well in a Presbyterian as in a church of its own denomination. It says:—"The following plan, now pursued by many of our Sabbath schools, seems unexceptionable, and in its practical workings has proved successful. Let the church at its annual meeting elect a Sabbath School Committee, who, with the pastor, shall appoint the Superintendent, and who shall constitute an advisory committee for the Superintendent in the selection of Teachers, Secretary, and Librarian, and in all matters relating to the arrangement of the school. Then let the Concert be conducted by Pastor and Superintendent together. The Pastor having charge of the devotional exercises and addresses, to give dignity and character to them in the eyes of those present, who are not members of the school; and the Superintendent having charge of the singing, and all exercises in which the school participates, as they are familiar with his voice and direction, and will do better when led by him. Then if there is a previous understanding, so that the hymns, Scripture selections, and other exercises shall agree together, the Concert will pass off pleasantly and safely."

AN AFFECTING INCIDENT.

At the daily prayer-meeting, Fulton street, New York, a request for prayer was made, which moved all hearts. The writer, who was understood to be present, represented himself to be hopelessly intemperate. Neither prayers, tears, nor resolutions availed against his soul-destroying appetite. Very earnest prayer followed the reading of this request, and at its close a young man arose and said:

Two weeks ago I was a hopeless drunkard—a poor, lost man I was. My friends had made every effort to reclaim me, but with no avail. I had often resolved, with many tears, to break away from the cruel bondage in which I was bound. I took upon myself the most solemn vows that I would reform. What were resolutions and vows before such an inexorable enemy as mine! I could not stand to them a moment. At last I gave myself up to perish. There was no hope for me. I was given up, too, of all the world. In this state of despair, I went down to the Fishing Banks one day. There I was attracted by the very pleasing countenance of a young man. I knew he must be a poor man, and a fisherman by profession. He helped me to understand the art of fishing. There was a world of happiness in his face. I loved to look at it. At last, out of gratitude for the little favors which he showed me, a perfect stranger, I took out my flask of liquor and offered him to drink.

"No," he said, I never drink intoxicating drink, and I ask the Lord Jesus to help me never to touch it."

I looked at him with surprise, and inquired, "Are you a Christian?"

"Yes, I trust I am," he said.

"And does Jesus keep you from drinking intoxicating liquor?"

"He does, and I never wish to touch it."

That short answer set me to thinking. In it was revealed a new power. I went home that night, and said to myself as I went, How do I know but Christ would keep me from drinking, if I would ask him? When I got to my room I thought over my whole case, and then I knelt down and told the Lord Jesus, just as I would tell you, what a poor, miserable wretch I was; how I had strugged against my appetite, and had always been overcome by it. I told him if he would take that appetite away, I would give myself up to him to be his forever, and I would forever love and serve him. I told him I felt assured that he could help me and that he would. Now I stand here, and I tell you all most solemnly, that Jesus took me at my word. He did take away my appetite then and there, so that, from that sacred moment of my casting myself on his help, I have not tasted a drop of liquor, nor desired to taste it. The old appetite is gone, and I tell you, moreover, that I gave myself to Jesus in that very hour, and I received him as a power in my soul against every enemy of my salvation, and He saves me in his infinite grace. I came at once to these meetings. I have been coming every day for two weeks, and O, what happy weeks! I am delivered through the power of Jesus from the awful destruction which was before me. Such has been the method of my relief.

The young man was known to some in the meeting as belonging to a distinguished law firm of New York.

They All Take After Their Mother.

In the providence of God, the first seven years of my ministry were spent in a new and enterprising section of our State. It was my lot to break the bread of life to the little churches in a large district, where there was no other minister of our order. It so happened, when I was on one of my missionary excursions, about eight years since, after having preached to a little church one Sabbath, an aged man, venerable and respectable in his appearance, invited me to go to his house, about one mile and a half distant, to see his wife, who was sick, and was not expected to survive but a short time. I accompanied him, and upon inquiry, found that he was a member of the Church; but his wife was a Universalist. The old gentleman felt very tenderly for his aged companion, and said he was afraid she would die in her present belief. We arrived at the house, and I was convinced, at first sight, she had but very few days to linger on earth. I entered into religious conversation with her, and found that, at all hazards, she was resolved to die a Universalist. She was evidently a woman who had read, thought, and reflected much upon the subject of her creed, and was confident she was right. All I could say seemed not to affect her in the least. Before I left, her husband wished me to pray. I did so, and, to my astonishment, when we rose from our knees, she flew into a paroxysm of anger, in view of the sentiments of the prayer. This, you must know, was very disagreeable, especially when you consider that a tender spirit was evinced, and kind but earnest language only used.

I left the house with gloomy feelings, and ere I passed that way again she had gone into the world of spirits. Her bereaved husband passed through the town of my residence, and called upon me. I condoled with him in his affliction. Amongst other inquiries, I asked how many children he had?

"Eight," was the reply, "all settled in life."

"Are any of them pious?"

"O no!" said he, "*they all take after their mother!*"

The old gentleman, as he uttered this expression, stood trembling, both his hands resting on the top of his staff; his white locks lay curled upon his shoulders; the tears ran swiftly down his furrowed cheeks, and his feelings became too deep for utterance.

He soon left my house; but the whole appearance still remained vividly before me, and the solemn, choking accents of his voice rang in my ear—"O no! they all take after their mother." My mind was deeply impressed with the force of this short expression.

LONGINGS FOR A REVIVAL.

How can any really Christian heart dwell even for a moment, upon the subject, without longing for a revival? Who is so cold as not to feel that it is better to be warm? Who so hungry as not to think that it is better to be fed? Who that can recall some year of the right hand of the Most High, but must long to have those sweet experiences of the nearness and dearness of his grace; of sins confessed and souls renewed; of saints quickened and built up, and of churches made strong and beautiful; of young men turned away from the pursuits of gain to fit themselves for the ministry of reconciliation; and of old men consecrating their all to Christ for the broadening of his hold upon the world and the deepening of the Church's hold upon all the springs of human action; who, recalling such scenes, when the secret of God was upon his tabernacle, when his candle shined upon his head, and by his light he walked through darkness—but must have longings inexpressible that those good days should return, and more than return?

This is not like other dreams of the past—memories of what has been, but never can be again; for this can be again, and be even more glorious and wonderful than any former wonder of glory. It is but the nearer manifestation of his presence who wishes always to be present with us, and would be if our sins would let him. He is just as powerful to bless now as he was then; just as willing—nay, just as anxious. Nothing can hinder his yearnings over his churches from breaking out into felt refreshings from his gracious presence with them, but their aversion and unfaithfulness. If they want him, he will come; if they want him to stay, he will stay; if they long to see him even more victorious than in any of their past glad experiences, they have only to be more faithful to him, more co-operative with him, more humbly dependent upon him, more earnestly reliant on him, more soul-searching in their confessions of sin to him, and more appreciative in their welcoming of the blessings of his grace—and they can have their desire.

When our soul breaketh for the longing that it hath unto the God of our salvation, he will prove again upon the earth that he satisfieth the longing soul and filleth the hungry soul with gladness.—*Congregationalist.*

GARIBALDI ON PRIESTCRAFT.

A remarkable letter of General Garibaldi to the working women of Genoa, who asked him to be President of their Mutual Help and Instruction Society, is telling for good over Italy. He is so delighted to see these females emancipating themselves from priestly control, that he opens fire upon the priests as the deadliest foes of this country:

"Some hypocrites will say [he continues] 'But are there not some good priests?' My reply is, these are worse than the others, for they cause the whole system to be tolerated. A priest, to be good, must divest himself of the unfriendly robe he wears. That robe has sheltered brigandage in more than the half of Italy. That robe is the covering cloak of the agents of our every foe. That robe has been the guide and vanguard of every foreigner who ever invaded our soil. The worthless men who are opposing Italian progress will distinguish for you between the temporal power which you are to put down, and the spiritual, which you are to respect! The spiritual power! Of whom? Of Antonelli, of Chiavone, of Crocco? The spiritual power should be that which leads us into the presence of the Eternal; and will you present yourselves before God with such ruffian patrons as these?"

And he closes by not only accpting the Presidency of the Association, but offering to come and sweep out the place of their meeting for such noble purposes, if they will only confer the honor upon him. This letter decided Padre Pantaleo, Garibaldi's chaplain, to renounce the priestly robe forever.

ENGLISH PULPIT CELEBRITIES.

From exchanges we copy the following notices of prominent pulpit orators:

CONDER.

One is the Rev. George W. Conder, late of Leeds, hirsute, orotund, rubicund, in the prime of life, frank, genial, and gifted, of heterodox phrenological developments, a leader among the Congregationalists, and in the foremost rank of their preachers.

MURSELL.

Another is Rev. Arthur Mursell, pastor of one of the few Baptist Churches in Manchester, and Sunday afternoon lecturer to four or five thousand operatives in the Free Trade Hall. Broad browed, black haired and eyed, of medium stature and pale complexion, he is taciturn, wary, but fearless. In the latter respect, and also in point of strong prejudice, hardening into bigotry, and falling over into harsh unfairness, he is a thorough Baptist. Southern in sentiment, conservative in politics, ill-informed and unduly biased, he yet commands respect for his individuality, earnestness, and talent. His afternoon lectures are a queer compound of sense and nonsense, wit and humor, Bible and Charles Dickens, tinged with (don't laugh) philanthropico-religiousness.

M'KERROW AND WILLIAMS.

Opposite is Rev. Dr. M'Kerrow, of perhaps sixty years, white haired, genial, radiant, sensible, uniting cheerfulness with sobriety, and godliness with philosophic thought, popular, beloved, and very able. He is pastor of a united Presbyterian Church, and a Scotchman. Next him sits J. Carvell Williams, Secretary of the Church Liberation Society, who says, what indeed is currently reported, that Gladstone, "the coming man" and future leader of British liberalism, wishes the University of Oxford to reject him, as they did Sir Robert Peel, at the next general election. Then, released from all apparent obligation to that stronghold of antiquated toryism and State-Churchism, he will take an advanced political position, and lead on "ye fierce democratic" to certain victory, in which event he has our best wishes.

HAYCROFT.

Rev. Mr. Haycroft, a leading Baptist minister from Bristol, and one of the delegation of the Church Liberation Society, merits passing notice. A Baptist, forehead narrow, complexion sallow, gifted, strong-natured, loving or hating with equal earnestness, he is just the man to work efficiently in reform agitation.

DEAN STANLEY.

He is now the Dean of Westminster, assuming the place of the still more eminent Trench, who in turn has been translated to the vacant Archbishopric of Dublin, left open by the recent death of the lamented Whately. I did not expect much from Stanley and was not disappointed. That beautifully printed book, published recently by Mr. Scribner and called "Sermons in the East," had prepared me for the kind of fare which the Dean of Westminster serves to those who worship in the Abbey. Very neatly worded, and felicitous in the decorations of language, but in thought and depth either of idea or feeling, what poverty! It was the Christmas sermon, and the theme was "the changing world, the unchanging Christ." But surely never was a lofty theme, one worthy of a Barrow, or a Taylor, more unworthily treated. To try to sum it up would be vain; substance it had not; all that it had was that decoration of language in which the accomplished Dean of Westminster unquestionably excels. In him, as in so many of the eminent ministers of the Church of England, their pulpit performances convey no hint of their real attainments or talents. In appearance Stanley is attractive. A round, handsome forehead, thin hair, just dashed with grey, sharply chiseled features, all perfectly regular, and a mouth indicating firmness rather than sweetness. On the whole one of the most gentlemanly and scholarly men you will often see. Yet he does not draw out one particle of love towards him. He is cold, formal, and with all his vaunted broadness and neological sympathies, as narrow a high-churchman as can be found in London.

JOSEPH BARKER.

Joseph Barker is a bigoted partisan of the slaveholders, and though he has renounced his infidelity, he has taken up pro-slaveryism. His history is a singular one. Commencing life as a promising minister among the Kilhamites, or Methodist New Connection—now a highly-respectable body of Christians—in a few years he attained such influence that when expelled for avowed Unitarianism over four thousand members of the Church seceded shortly after. Among the Unitarians he remained until they were heartily sick of him. Then he removed to America, where he was known as a pestilent infidel and turbulent agitator. Returning to England, he publicly professed the baldest Deism, virulently slandered all that is reverend and holy; while privately professing faith in Christianity, the keenest pangs of anguish and remorse, and a craving desire for restoration to the grace of Christ, and a reputable standing in his Church. He has publicly recanted his heresies in a serial work entitled Barker's Review, whose principal interest consists in the "Record of a Life," that life being his own, and one of the most singular unbalanced lives, exhibiting genius closely allied to craziness, ever lived by man, it is. Now, as informed by Rev. Dr. Stacey, who in early life was much indebted to Barker for assistance and direction in study, he evinces the humility, teachableness, and sincerity of a little child. Should he live and die well, as it is to be hoped he will, Barker will not only be an illustration of infinite mercy, but of the tendency uniformly displayed by religious vagrants—Voltaire and Carlisle not excepted—to return when on life's declivity to the beliefs and associations of childhood.

TAKE MY HAND, PAPA.

In the dead of the night I am frequently awakened by a little hand stealing out from the crib by my side, with the pleading cry, "Please take my hand, papa!"

Instantly the little boy's hand is grasped, his fears vanish, and, soothed by the consciousness of his father's presence, he falls into sweet sleep again.

We commend this lesson of simple, filial faith and trust to the anxious, sorrowing ones that are found in almost every household. Stretch forth your hand, stricken mourner, although you may be in the deepest darkness and gloom, and fear and anxious suspense may cloud your weary pathway, and that very act will reveal the presence of a loving, compassionate Father, and give you the peace that passeth all understanding.

The darkness may not pass away at once, night may still enfold you in its embrace, but its terrors will be dissipated, its gloom and sadness flee away, and, in the simple grasp of the Father's hand, sweet peace will be given, and you will rest securely, knowing that the "morning cometh."—*Congregationalist.*

YOUTH'S.

SONG FOR THE CHILDREN.

BY E. H. MILLER.

Come, stand by my knee, little children,
Too weary for laughter or song;
The sports of the daylight are o'er,
And evening is creeping along;
The snow-fields are white in the moonlight,
The winds of Winter are chill,
But under the sheltering roof-tree
The fire shineth ruddy and still.

You sit by the fire, little children,
Your cheeks they are ruddy and warm;
But out in the cold of the Winter
Is many a shivering form.
There are mothers that wander for shelter,
And babes that are pining for bread;
O, thank the dear Lord, little children,
From whose tender hand you are fed.

Come, look in my eyes, little children,
And tell me, through all the long day,
Have you thought of the Father above us,
Who guarded from evil your way?
He heareth the cry of the sparrow,
And careth for great and for small;
In life and death, little children,
His love is the truest of all.

Now go to your rest, little children,
And over your innocent sleep,
Unseen by your vision, the angels
Their watch thro' the darkness shall keep,
Then pray that the Shepherd, who guideth
The lambs that He loveth so well,
May lead you in life's rosy morning,
Beside the still waters to dwell.

[For the Pacific.]

"I WAS A BAD BOY."

Years since I was appointed by a court to defend a man for robbery, committed at a toll bridge in one of the interior counties of California. The prisoner was a strong, robust man of about thirty-five years of age, and had the physical ability of earning an honest living, and being a useful member of society.

I took him aside to ask him about his defence to the charge. He had uttered but a few sentences before he repeated the words at the head of this article, "*I was a bad boy.*" He told me that he had been out of the State Prison but a few months. That on getting out he went to the San Joaquin river and worked for a Squire ——, and from there he went to the Mariposa, and was there at the time the robbery was committed, far away in another county. I suggested sending for witnesses to prove where he was on the night of the robbery. He became absorbed by his own thoughts, and talked rather to himself than to me. Looking intently on the floor, he said—"No, it is no use. I was convicted before I was caught; but *I was a bad boy.*" He asked how long he would be sent to prison. When I told him for from ten to fifteen years, he said—"That will be as bad as for life. I had rather die. I shall then be old and broken down." With his eyes fixed, as above related, he sat silently for a while, as though he was reviewing his past life, and then would utter parts of sentences, and seemed to be unconsciously speaking a part of the thoughts running through his mind. Again and again came the terrible reflection, "I was a *bad* boy;" and he uttered it with much emphasis. He declared that he would be revenged on the officers who arrested him. Again, he paused for a time. "I was a *bad boy*" broke the silence, and he went on talking in a confused way of what he would do if he could get clear from this charge. "I would go to work and be a decent man, if I can get clear of this; but *I was a bad boy,*" said he. That one fact was clear to him, and he constantly referred to it as the cause of all his troubles; it was like the ghost of Banquo, ever present, and would not down at his bidding. If ever a human being realized the evils resulting from having been a *bad boy*, that man then saw and realized it. His experience had taught him that being a *bad boy* was what had made him a bad man, and brought him to sorrow and punishment.

The proof was clear, and he was convicted and sentenced to confinement at hard labor in the State Prison for many years. Before he was taken there, however, he, with several others, broke jail, and escaped to the woods. He wandered for days in the cold rain, with little or nothing to eat, until at length he reached the camp of an old companion in crime, where he rested and thought himself quite safe. But he soon learned that the wicked are safe nowhere. In a few weeks after he was found dead by a trail in the woods—murdered by his wicked companion, doubtless. Thus ended the life of the man who was a *bad boy.*

Let the young learn from this that a virtuous youth gives a useful manhood and a happy old age; but sorrow and punishment are certain to follow a sinful course.

ALPINE.

THE FLOWER THAT LOOKS UPWARD.

A group of young, light-hearted girls, sat together in the twilight, busily arranging the flowers they had been gathering in the pleasant woods and fields.

"What beautiful things flowers are!" said one; "and what a pleasant amusement it would be, now that we are all sitting here so quietly, if each were to choose which flower she would rather be like."

"Just as if there would be any choice," exclaimed Laura Bennett, a little propdly: "Among all the flowers that grow, there is none to vie in beauty with the Rose. Let me be the queen of flowers or none!"

"For my part," observed her sister Helen, "I should like to resemble the luxuriant Rhododendron, so beautifully described in our book of flowers. When any one, in passing, shakes it roughly, it scatters, we are told, a shower of honey-dew from its roseate cups, and immediately begins to fill its chalices anew with transparent ambrosia: teaching us to shower sweetness even upon the hands that disturb us, and to fill again with pure honey-drops, the chalices of our inward thoughts. Oh! who would not wish to be meek and forgive like the Rhododendron, if they could? But this is very difficult," added poor Helen, with tears in her eyes.

"It is, indeed," said Lucy Neville, gently, "if we trust only to our own strength. And who is there to help us? It is only when my father looks at me, in his grave, kind manner, that I have the slightest control over myself. What a pity it is," said Lucy, simply, "that we cannot always remember that the eye of our Heavenly Father is upon us!" "I wish I could," said Helen.

"I have heard my mother say," observed Lucy, "that praying is better than wishing."

"Now, Clara," interrupted Laura Bennett, turning impatiently toward a fair, genteel looking girl by her side, "we are waiting for you."

Clara smiled, and immediately chose the pale convolvulus or binewood, winding so carelessly in and out among the bushes, and flinging over them a graceful covering, an emblem of meek beauty and loving tenderness. "The only pity is," said she, "that it should so soon close up and fade away."

"But what says our dear Lucy?" exclaimed Helen.

"I think that I can guess," said Clara Seymour, "either a violet or a heart's ease—am I right?"

"Not quite," replied Lucy, with a deep blush; although both the flowers you have mentioned are great favorites of mine. But I should like to resemble the daisy most, because it is always looking upward!"

"Do tell me," said Helen, as they walked home together, carrying the flowers which they had gathered to adorn their several dwellings; "do tell me, now, why you wished just now to be always looking upward like the daisy?"

"Oh, Helen, can you ask? What more do we require for happiness than to be able, let the cloud be ever so dark, to look upward, with the eye of faith, and say, 'It is the Lord's will and therefore it is best?'"

"Do you always think thus?" asked Helen.

"Alas, no," replied poor Lucy, while the tears fell fast. "But I am trying, and praying to God to teach me."

LET ME PRAY FIRST.

A very intelligent little girl was passing quietly through the streets of a certain town a short time since, when she came to a spot where several idle boys were amusing themselves in the dangerous practice of throwing stones. Not observing the boys, one of them, by accident, threw a stone toward her, and struck her a cruel blow in the eye.

She was carried home in great agony.—The surgeon was sent for, and a very painful operation was declared necessary. When the time came, and the surgeon had taken out his instruments, she lay in her father's arms and he asked her if she were ready.

"No, father, not yet," she replied.

"What do you wish us to wait for, my child?"

"I want to kneel in your lap, and pray to Jesus first;" she answered. And then kneeling, she prayed for a few minutes, and afterwards submitted to the operation with a patience worthy of a woman.

How beautiful this little girl appears, under those trying circumstances! Surely Jesus heard the prayer made in that hour, and he will love every child that calls upon his name. Let every boy and girl learn to pray; and let idle boys be careful how they throw stones.

THE ONLY EVIL.—I have never ceased and shall never cease to say, There is only one evil—*sin*: everything else is dust and smoke."—*Chrysostom.*

THE PACIFIC.

SAN FRANCISCO,
Thursday Morning, March 23, 1865.

Notice.

THE office of the PACIFIC is removed to the north-east corner of Front and Clay streets, Room No. 1, up stairs.

Rev. J. A. BENTON, " GEO. MOOAR, " W. C. BARTLETT, " E. C. BISSELL. } Editors.

Rev. S. V. BLAKESLEE, Associate Editor and Traveling Agent.

The Wastes of the Earth.

The wastes of the earth teach us lessons of the divine sovereignty. God appointed them where he would. The icy wastes about the poles were indeed fixed by the decree that fixed the order and changes of the seasons. But where the peaks, and cones, ridges and ranges of mountains should rise, the Most High must have alone determined. Where the unfading snows should spread their mantle on the points of the globe nearest to heaven, to rest there forever, the emblem of a lost innocence, holding men aloof from dwelling there, and forbidding earth's pollutions to come nigh—this was determined by a Sole Will that taketh not counsel upon any of its matters. Yet, strangely enough, it has been so ordered that no Edenlike spot of the earth was ever located far away from some waste tract of mountains, or of sands and level barrens; teaching us by the contact and the contrast, too, what contrarieties and conjunctions the same Will and Power can bring to pass; and how nearly allied the highest fertility may be with the utmost barrenness. Men would not have made a world so. They would not have pained the eye and heart of the favored dwellers in a land of plenty and joy with the presence of a region unsightly and desolate, nor would they have cast the world's finest countries into the lap of the waste and howling wilderness; nor put the face of earthly beauty into such a setting of crags, rocks, and sands. But so, in great part, it has been done; and every broad empire of the world has had its own wastes within its bounds, to teach evermore the lessons of Divinity; and the most and the best that can be said of their existence, or their arrangement, is: "Even so Father, for so it seemed good in thy sight."

The rudiments of the lesson of the divine sublimity are learned everywhere, where God has been. But to learn the lesson well one must be alone; not in imagination, but in fact. No man ever felt the sublimity of the power of God, as he is capable of feeling it, who has not somewhere been turned loose, and been lost on some waste of the world. Out alone upon a wilderness of waves in night and storm, far from land, far from a fellow voyager, far from help, not a star seen, nothing but a strong soul left, *there* man comes to the idea of God with so great a fullness, and such an awe that his soul bows down; he can never be a skeptic more, if he would. Out on the arid waste of sands, in sight of nought but drifting hills that stretch away to the horizon; not a tree, a shrub, a green thing in sight; nothing but a blazing sun in a burning sky to look on one; that is to be where God is, and the soul is oppressed with the sense of him, the grandeur of his being is felt as if by the force and pressure of ages of experience. So, let one pass a night of weeks, amid the interminable icefields of the north, with scarce a companion, and what wonder if there he hear and see God in that aspect which causes men to fear and tremble before him, as one could never have supposed God could be heard and seen by mortal senses! So, let one stand in the open prairie, beyond the sight or sound of man, or his works, or the things which indicate his presence; or, let him be lost in the mazes of a pathless wood, or on the snow-wastes of mountains, where the drift obliterates the track in an instant; then let him think who and what is man, who and what is God; and, if he has the soul of a man within him, it will take in such a sublime idea of God in his power and majesty, as can never be effaced from the living tablet of the heart where it is graved.

In such a condition, the idea of vastness is conceived with new interest and fresh energy—vastness, as contrasted with one's own insignificance and littleness. The mind expands under the force of the idea; the whole heart enlarges; and room is made for such a conception of God as never existed before; of God, as existing personally without metes, limits, or bounds; without conditions, or change, or progress; the contents of whose nature none can explore, any more than he can count the foam-wreaths on the waves, the flowers on the prairie, or the sand-grains on the great Sahara.

And there, also, the idea of God, as Protector, Deliverer, and Redeemer, is made strong and permanent. There is no reliance on the outward. All wealth, possessions, power, friends, resources, and might of empire, are now valueless. They are not at hand. There is no help in the visible. Nought that is seen promises the aid of even a sigh of sympathy. If there be any one to help, it must be God. Invisible Power alone can work for him, protect, deliver, and save him. And that invisible Being seems nearer to him than anywhere else; seems to touch him, so that "he dwells in the secret place of the Most High and abides under the shadow of the Almighty." And he comes forth from the dreary waste, by a path pointed out by invisible fingers; and ever, thenceforth, is he a new person, in his conceptions of the presence and sublimity of God; and in his views of the wastes of the world as our moral teachers.

SIXTY thousand dollars have already been raised towards building the Second Congregational Church in New Britain, Ct.

FOR buckets of impious swash, see "Sinktaw," in the *Alta*, of March 22d, 1865.

Show your Credentials.

The Unitarians of our country have called a Convention to consist of one pastor and two delegates from each church in the denomination. The Convention is to meet in "All Souls" Church, New York, April 5th. One gentleman of the Committee, appointed to call the Convention, expressed the opinion that, if it were understood that the funds to be raised were to be expended for the propagation of old-fashioned "Channing Unitarianism," a large sum might be expected. But the Chairman, Dr. Bellows, we suppose, and the rest, were of the opinion that they must be liberal. The question, who is a Unitarian, is to be answered, therefore, by saying, Any one who says he is. In the Chairman's words: "The Unitarian, or liberal Christian body, is the rightful home of all ministers (?) of good Christian character, who claim *on grounds satisfactory to themselves*, the Christian name and faith, and desire to coöperate and hold fellowship with each other."

But who is to decide whether a man that claims the Christian name and faith, on grounds satisfactory to himself, is "of good Christian character?" There are just as many different ideas of what the Christian character requires, as there are of what Christian doctrine requires. For instance, here comes Rev. Samuel Longfellow. He says, speaking of Jesus, "I object to calling him *Christ*, because it was not his name: I object to calling him *the Christ*, because he was not that in the sense of the New Testament writers." Is this man of *Christian* character? Hardly, in the view of John, the beloved disciple. For, "who is a liar, but he that denieth that Jesus is the Christ"? Besides, Christian character, as distinguished from other religious character, has its roots in Faith in the Personal Christ. Did Theodore Parker have a Christian character? The Christian character is a severe test. For it is a character like Christ's own. Why should a liberal body sit in judgment on its members at all? We suspect that this phrase "of a good Christian character" was slipped accidentally into the Chairman's words. It was not intended to be used as a disqualifier for any delegate to the Convention. It would raise too many questions if so used.

We do not wonder that some of our "old fashioned" friends should hold back a little from this formula for credentials in a Christian church. If all men, who, "on grounds satisfactory to themselves, claim the Christian name and faith," should use their liberty, many persons, who want to know just what they are to do to inherit eternal life, might be sadly puzzled to find out, having to depend on the missionaries such a body should commission. One missionary station would be supplied by a man like Dr. Hedge, who takes the ground that one who denies the superhuman in Christ, "is not a Christian believer," and "betrays the Gospel." Another would be supplied by Rev. Samuel Longfellow himself, perhaps, who talks after this style:

"The doctrine of the Fatherhood of God, is nullified by that of a permanent Intercessor and official Mediator. The prayers are addressed 'through the Lord and Saviour Jesus Christ;' in the hymns his name is put for that of God; the sermon founds every doctrine on the authority of his words, and illustrates every appeal by reference to his example; the very benediction is incomplete without his name. Thus, whatever of Theism is preached, is accompanied by a Christism that virtually contradicts it. You may count all this phraseology among 'the proprieties of the Christian platform.' To me it seems the tags and fringes of a theology we have outgrown; the dead branches which need to be purged away."

The sum of $100,000 is now being raised on this basis of fellowship, a basis which does not care enough about loyalty to Christ to insist on it, which allows men to preach, and gives them money to preach a gospel, the terms of which are not of sufficient importance to be defined. And this loose religion is to be introduced into the South. The messenger who proclaims it is to say: "We think it very important to teach you that you cannot be loyal to the Government of the United States, unless you are willing to take an explicit, unconditional oath of allegiance: but in the kingdom of Christ you may claim your own place on your own terms; just satisfy yourself." The Gospel which is to save this world, is not this, we are sure.

The possible Result of Revivals to California.

"The Great Awakening," which commenced at Northampton, Mass., in 1735, and continued, with more or less power for ten years, was the means of bringing fifty thousand into the churches of New England alone. The whole population of New England at that time, was not more than three hundred and fifty thousand. The addition of so large a number of converts, changed the face of society, and the entire religious history of that people. In twenty years, one hundred and fifty Congregational Churches have sprung into being, besides many Separatists and Baptist churches.

The population of California is, understating it, four hundred thousand. A similar reviving would add to our churches a membership of fifty-seven thousand. From the statistics of our present churches, we fix the number of members in the Protestant communion in this State, as fourteen thousand. Such a revival would increase the numerical Christian forces here fivefold! Oh how it would change the face of our society, and the entire religious history of our State!

We were pleased in conversing with one of the city pastors, in whose congregation there has been a pleasant reviving, to hear him remark: "I consider this only the beginning of a greater and wider work which God will do for our State before long. God is getting the California churches accustomed to revivals, is initiating them gradually into the wonder and power of his grace." That is a hopeful view; we think it is the true one. He speaks to us to expect greater gifts, "Because I saw thee under the fig tree, believest thou? Thou shalt see greater things than these."

Indian Outbreaks.

It is high time the Christian sentiment of the Pacific coast had taken some practical direction with reference to the sixty thousand Indians on the coast, within the bounds of the United States. We feel confident that if the matter were properly brought before the people of this State, and especially before the people of this most benevolent city of San Francisco, the propriety of decided action, and the necessity for immediate action, would be strongly felt. We do a wrong to our character as Americans, to say nothing of the principles of our common humanity, by allowing facts on this subject, such as are constantly coming under our observation, to pass without marked attention and prompt action. Only last week the telegraph brought us information of an Indian outbreak and of the means that were taken for its suppression, which although it was apparently colored to suit the sensitiveness of civilized people, could not but have given us all a shock and started the query, What judgment is God preparing for us in the future that he permits us to practice such cruelties on a weak and decaying race? For two centuries, by our oppressions of a weaker race, we have been treasuring up wrath against this day of wrath and the righteous retribution of God now sent upon us, and shall we give no heed to the lesson that is being so solemnly taught us, but when the rod of chastisement is lifted, recklessly challenge its continuance? A few Indians, maddened by the injustice that is done them in the name of justice and under the subterfuge of law, band together for their own protection and to reclaim what has been wrongfully taken from them. Immediately the cry is raised—"An Indian Outbreak!" Troops are hurried up from every quarter, and the citizens too are pressed into the service, and the next you hear is either that the Indians have escaped or have been ruthlessly butchered. Here is the last account which we have seen of one of these *characteristic* scenes:

"Capt. Welles, without waiting for the provision team, which could not get up in time, took a detachment of thirty men and started at 3 o'clock A.M. of the 15th, for the Indian camp. On arriving there the captain told the Indians that he wanted to have a talk with them. (?) The Indians immediately opened fire, badly wounding Corporal Dolan in the shoulder. One bullet passed through Capt. Welles's coat. He immediately ordered a charge, and after a desperate struggle succeeded in destroying the whole band, with the exception of two, who escaped to the mountains, one of them wounded.

"Capt. Welles's little band of Company D, 1st Nevada Cavalry, acted like veterans, and deserve, as they will undoubtedly receive, the thanks of the people of this State."

On the contrary, we trust Capt. Welles will be summoned before a court martial to answer some very important and pertinent questions concerning these thirty human lives, lacking two, which he sacrificed without the loss of any of his own party; and that, before it is decided to call Company D, 1st Nevada Cavalry, "veterans," it will be determined whether a less honorable title is not quite as appropriate.

Gen. McDowell has recently issued an order respecting the treatment of Indians in circumstances like these, and we hope that the public sentiment of this community will demand investigation on the basis of it of every outrage such as we have noticed. We may be too far away from Indian haunts to know very much about them. But we do feel if, as it seems to be almost universally held, "the civilization of these Indian tribes, even with the aid of Christianity, is scarcely an event to be hoped for," that yet there should be enough strength of moral sentiment among us to see that the benevolent intentions of our Government towards them are carried out.

Office Discourses.—No. 60.

TEXT—Hebrews, 13: 1. "Let brotherly love continue."

Introduction.—Nothing can continue till it has begun. Brotherly love does not naturally exist, does not govern men in a state of nature. Therefore brotherly love is a thing that must begin, at some time in our lives. When it has begun, it may then continue. As it does not exist by course of nature, and force of humanity, whenever it is begun, it must be begun by spiritual, or super-natural, power. It must have a heavenly origin. It can originate nowhere else. It is not the temper of the world, it is not the temper of perdition, therefore it must be from heaven; and wherever it is found something besides earthliness lives.

Argument.—1. Let it continue steady. But it will not be likely to continue so until it is very much in earnest; until it is thoroughly determined. In order to be earnest and determined, it must know itself, its sphere, its power, and be largely intelligent. There is need of this earnestness, leading on to steadiness, because there are so many things to offend, to grieve, to annoy, to worry, and dissatisfy us in our intercourse with our brethren. We are ourselves faulty, and they are imperfect, so that we are in danger of losing our brotherly kindness at those times when our tastes, our desires, and our preferences have not been met, or our expectations have failed. We need to keep our feeling so steady that rebuffs and partial failures shall not dishearten our endeavors; so that even when we are repelled we shall not dismiss our tenderest regard.

2. It should continue fervent. It is not enough to say that our brotherly kindness should be simply warm; for it might be only lukewarm; or, at best, blood-warm. It really should be fire-warm, if not melting like the heat of a forge. Should it become glowing and hot, like a flame, it must not flicker and waver like a flame. It must draw from latent depths latent heats, as the active volcanoes do; but it must not, like lava, leave scoriae and cinders only along its track. It should attain the fervent heat that melts out the bad elements from human lives, while it does not burn away the pure material and the solid good. Thus it becomes a consuming fire unto rubbish and dross, while it is a genial and life-giving heat in the midst of the church.

3. It should continue abundant. But it will burn out and die away, unless its flame be fed with resins and with oils, fit for the sanctuary and for the altar of incense. And the sanctuary and the altar are the sources whither we must resort for the large supply of material and the kindling blaze, while the meeting, the visit, the endeavor to serve, must supply the atmosphere, the breeze, and all the necessary conditions of an abounding, exulting flame, of a continuous and penetrating heat. And since the sources of supply are always open and as exhaustless as those that feed the fires of suns and stars, we have no excuse for not showing a brotherly love as plentiful and genial as the sunlight that bathes the hills, and warms the airs, till even the internal fires become responsive to them.

Remarks.—1. Brotherly love is an evidence of discipleship; and when we are exhorted to continue in it, we are urged to perseverance in our course of obedience and service as disciples.

2. Other forms of love are drawn from various objects and considerations, this love is peculiar in resting solely on the one fact of adoption into the household of faith.

3. An injunction like this of the text implies that we have, at least, some power over our love, to increase, or to lessen it; and it must be that we gain this power most through exercise and culture; all being done as under the eye of God, as in the blessed love of Christ.

For the Pacific.

A Plea for Street Preaching.

To try to save the souls of others, is the duty of those who themselves have been saved. This is the true work of the church and her ministers, and the duty can never be considered as discharged, while anything remains undone, that can be done, to effect the end. We may build costly churches, and have their pulpits occupied by the most gifted and best educated ministers; we may pay every attention to comfort and attractiveness, and use every means to lure the people into the places we have prepared for them, but if they do not care, we are not at liberty to cease our efforts, unless it can be shown that nothing remains to be done by which they can be reached. That many do not come, is too apparent to need proof. Why they do not, it is needless to inquire. It is sufficient to know that they do not come. It will not do to say that they might if they would, that provision has been made for them, and that if they remain away from the means of grace, they do so from choice, and if they perish, they will be responsible for it. Such argument would cut off every thing like pastoral visitation, tract distribution, colportage, and all other kinds of personal effort for the conversion of men. The question to be decided is: since so many will not come to the preaching of the gospel, can not the gospel be carried to them? Is there not not some place where they can be brought together, and induced to listen to the preaching of the word, outside the regular house of worship? And to these questions, a prompt yes, can be given as an answer. Do you ask: where? On the street. There are men who do not go to church in your houses of worship. Some of them would like to, but for perhaps mistaken reasons, they do not. Some stay away from mere indifference, and others could not be induced to attend, because they have an actual aversion to the house of God; but some, of all classes will stop as they are passing, and listen to you, if you will meet them in the open air, and that is all you want. All that you design in preparing your houses of worship, is to induce men to come and listen to the preacher, and if you can get them to do the same out of doors, the design is fully accomplished. The gospel preached in the open air, is just as effectual as when proclaimed within the walls of the most splendid cathedral, and thousands can be reached in this way, who are strangers to the house of prayer. By no other means employed, at least in this city, can they be reached, and if the preaching of the gospel is not a grand farce, for lack of the use of such means, thousands are now perishing. Is there any good reason against their employment? Is it not the duty of Christians to see that such means are employed? And is it not the duty of every one to whom Christ has said: "Go into the world and preach the gospel to *every* creature," to do something in such a work? It is the opinion of the writer of this article, that *street preaching* is one of the great wants, especially of this city, and that the mission of those whom Christ has placed here to do his work, will never be fully accomplished, until they see that the want is fully supplied. Why he thinks so, is already partly apparent. Further reasons for the opinion may be given at a future time. Q.

Oregon Correspondence.

PORTLAND, Oregon, March 9th, 1865.

EVER WELCOME PACIFIC:—A telegram informs us that the steamer which left your city yesterday, hitherward bound, brings, *en route* to the mines, one thousand human souls. They are intent upon accumulating gold. They are ready and willing to sacrifice every personal comfort, every social and intellectual privilege, to endure every hardship and privation, and brave danger and death in a thousand forms, to amass a little store of gold—that perisheth with the using. And the living cargo which this steamer *Pacific* bears through the trackless surface of ocean's heaving bosom, is only the first instalment of a myriad host that will soon throng every avenue to the auriferous regions. The intelligence of their departure from your city, has quickened the step and brightened the eye of our merchant, whose pulse beats more strong as he makes ready his resources for a summer's work of prospective success. Well, the gold and the silver are abundant in our mountain fastnesses, and let us hope that all who thus become wanderers up and down the earth, strangers to the sound of the Sabbath bell and its deep-toned music of home associations and loved ones far away, may realize their fond anticipations of glittering store, and also that they may carry in their souls, that spiritual wealth, the acquisition of which requires no sacrifice, other than sinful lusts, and whose possession robs all danger of its terror, and death of its sting.

Neither the expression of this hope alone, nor the desire to advertise through the columns of your wide-read journal, my belief in the existence of mineral wealth in the regions beyond, contains a motive for this letter. It is to tell you what God, in his infinite mercy has been doing for his people here, and how many, through the influences of the Holy Spirit upon their hearts, have recently been added to the number of his flock.

Last Sabbath, 5th inst., witnessed in the Congregational Church of Portland, the largest accession to membership ever known north of California; and I do not recollect an instance, even in your more favored State, where so many participated in their first communion as members of the same branch of God's church—nineteen upon a profession of faith, and four by letter; adding twenty-three new names to the church-roll. It was, indeed, a service of unusual interest and solemnity throughout, as it embraced not only the usual services, but the ordaining of a deacon, the baptizing of fourteen of the candidates for membership, and subsequently of one infant. More than fifty partook of the sacrament, and all appeared to feel that it was indeed a blessed privilege, thus celebrating the king who had recently given of his joy to so many of his children.

In order to prevent your readers from inferring that this increase is the legitimate fruit of a "revival," in the common acceptation of that term, I must crave a little more space than I feel should be occupied by a single communication—even if it were much more readable than is this, and endeavor to show that conviction has been the fruit of the Spirit working upon the hearts and minds of the converts, without any of those symptoms of excitement which I fear too often characterise what is termed a revival.

Three years ago, when the Presbyterians, who had worshiped with us, withdrew from our church and congregation, and formed the nucleus for a distinct church organization—the Congregationalists, who had hitherto observed the custom of holding what is called "the world's prayer-meeting," during the first week of each new year, concluded to continue the same for a month; and although few in number, their hearts were warm, their prayers earnest, and they found that God was quietly pouring out upon them a full measure of the Holy Spirit, awakening many of the impenitent, and renewing numbers of such as had permitted the cares of life in a new country, to hide their light and joy. These earnest meetings for prayer are not yet relinquished for this year, and have given much occasion for not only a renewal, but an increase of gratitude to God for his many mercies, and his saving power. They have been attended with less noise and public enthusiasm than marked the glorious revulsion of sentiment toward God and religion in San Francisco in 1858, yet there is every reason to believe that their effects are no less permanent and proportionately beneficial. Our beloved Pastor, Rev. George H. Atkinson, the noble and self-sacrificing pioneer of Congregationalism in the wilderness of the northwest, is now seeing the fruit of his labor, and has for several weeks past, exhibited as manifest an *inspiration* as ever came under my notice. His theme has been "Christ." His question—"Do you love Christ?" His assurance—"Give your heart to Christ, and he will take care of you," has been verified in every instance where the applicant has "taken God at his word." Nearly every secular evening this year he has presided over a meeting of prayer, talking with people at their places of business during the day, and then preaching three sermons each Sabbath; two in his church and one in the country. He has been wonderfully sustained by the Spirit, without which he must long since have broken down. We are all sorry he is compelled so soon to leave us and go east, but we hope it is all for the best, and that he will be speedily returned to us, refreshed and strengthened.

Our prayer-meetings are now held three times each week, and do not yet lose interest. There is manifestly a desire on the part of many more to come out on the Lord's side. They realize the important and too often ignored fact that the moral deportment of some non-professing people is less the effect of their own present objectless opinions than a logical result of principles inculcated, and examples presented by practical as well as professional Christian parents, and all-time associates. Christ has been presented to their minds—not, perhaps, with more pretentious effort at forensic power, and descriptive eulogy than they have listened to for years, but certainly with a deliberate sincerity of earnestness which carried the shafts of truth directly to the heart. The plan of salvation has been clothed by the Holy Spirit with such impressiveness as to attract and fix the attention of a large number who may speedily be "able to give a reason for the hope that is in them."

Two laymen were last week examined and licensed, with some prospect of more; so that we are encouraged to believe that as God increases his fold, he will supply the shepherds. REFLEX.

CERTIFICATE.—We have received a copy of the Certificate of Membership in the "Ladies Christian Commission of the Pacific"; recently designed and lithographed by Geo. H. Baker. It is a great improvement on the former Certificate; and is really a beautiful thing. It ought to be hung up in every house, and in every Lecture room. Make your friends, your teachers, your Superintendents and your ministers, members of the Commission; and you will be furnished with this elegant testimonial.

For the Pacific.

Storm-at-sea Repentance.

About five years ago, I was on my passage to India with British soldiers. Night comes on with unmistakable signs of storm. Fleecy clouds are rising fast. Drifting overhead in wild disorder, they settle down in black, land-like masses to leeward. From behind these the setting sun gushes forth in many a silver stream. About midnight, the storm comes on, making dreadful music, as it rushes through the rigging. The good ship lies to it, her giant masts bending like willows, her sails flapping dreadfully. The ocean rises in mountain billows, foaming to the heavens, and breaking on the ship. Trembling and groaning, she rolls and plunges like agreat whale in his death-agony. But the captain is on the ship, shouting forth his orders like an experienced general on the field. His stentorian voice is heard above the roar of the elements; and the sailors heartily respond, singing lustily as they pull and haul. They get the Indiaman under close-reefed topsails, and the watch goes below. But how are the soldiers getting on, down between decks? Very poorly. The sea has been pouring down the main-hatchway; for the sailors have been too busy, and the soldiers have been too frightened to put the tarpaulin over the gratings. And how can soldiers sleep while the sea is, not only rolling over their gurly heads, over the roof of their floating house, but under their very beds? None but "old salts" could sleep under such circumstances, No, the roar of sea and storm, the shout of captain and officers, with the hurried tramp of sailors, terribly awake them. The swearers awake and tremble; for is not the ship sinking? They think so. Alas! they will see their English, Irish, and Scotch homes no more. Farewell dear friends, and farewell hopes of heaven. We sink, not only into a watery grave, but into a fiery hell, No wonder, then, they tremble and pray, pray like dying men, loudly confessing their sins and weeping bitterly. To pray and die together, two brothers get into one hammock. They expect that hammock to become their winding-sheet, while the ship becomes their grave, the ocean their cemetery. Some, turning out of their hammocks, kneel in the cold water and pray. Others, extremely loth to die, crawl on deck and beg, pitifully beg a life-boat of the captain, who treats them with merited contempt. Then they kneel on deck, and mingle their cries for mercy with the voice of warring elements. But "the prayers of the wicked," not being sincere, "are an abomination to the Lord." Bias, one of the seven wise men of Greece, knew this. He was once in a storm with wicked men, who, like these soldiers, cried mightily to God for mercy. "Hold your tongues," said Bias; "better not let God know you are here." Thus he reproved their hypocrisy.

But were not these brave British soldiers, with all their kneelings, prayers, vows and tears, true penitents? Not they. Before the storm, some of them grumbled because tobacco had not been served out, for they all smoked. "Why do you smoke?" I asked. "Because," said one, "we have nothing to do, and feel so miserable." I recommended religion to them. "But we do not believe in religion," said another; "we believe in tobacco." The speaker blushed; but his comrades laughed their approval. I still recommended true religion, as the only source of true happiness. "But we do not know what true religion is," said the first speaker. "Our religion is to smoke, play dominoes, and lark." He might have added, "and to swear, lie, steal, gamble, and quarrel;" but his speech mightily pleased his comrades. "So this is your religion!" said I, "you will want another religion when a storm comes." I was right.

A boat is hurrying towards the falls of Niagara. The current, though fatally rapid, is smooth as glass. The Universalists are lying on their oars, arguing with the Christian's Colonel. They look around and see their danger. Frightened, they immediately drop the oars, and pray to God for mercy. The Colonel manfully grasps the oars, and, God helping, pulls to land. "Gentlemen," says he to the Universalists, "you railed on me for believing in hell. Your opinion is, that, when a man dies, he goes to heaven. Now, I want to know why you were so frightened when you thought that, in five minutes, you would be over the falls into glory." The Universalists are silent and well they may be. At length one says, scratching his foolish head, "I'll tell you what, Colonel Richardson, Universalism does very well in smooth water; but it will not do to go over the falls of Niagara with." So with these brave British soldiers. Their religion did very well in smooth water; but as we have seen, it would not do to go to the bottom with in a storm.

On the first morning of the storm, I met the soldier who said, "Our religion is to smoke, play dominoes, and lark." I scarcely knew him, he looked so miserable. "How are you?" I asked, rather feelingly. He hung his head, and wept before his comrades, now equally brave. Ah! the storm, that able preacher, had terribly convinced the sinners; they wanted another religion now. The religion of smoking, swearing, gambling and larking did for the calm; but, as I said, it would not do for the storm. No, all night long these wicked men had been praying for the religion of Christ, the only religion to die with. The storm lasted some days, and as long lay some in their hammocks, fasting and praying. But, when the storm was over, they resumed their old occupation, swearing, gambling, and stealing. In the storm some, thinking they were going to the bottom, nay, to the bottomless pit, made a clean breast. "I stole your money," said one to his comrade. A few days after, these two penitents met in the guard-room, where one swore he would knock his money out the other, suiting the action to the word. They forgot their late prayers, vows, and tears; and, like devils, spent their night in swearing, quarrelling and fighting. In justice, I should say, that most of the soldiers were raw recruits. But was there not a Christian among them? Yes, one, converted on board. When the storm was raging, and the guilty trembling, he was "happy in Christ, happy as in a feather bed at home." He repented in the calm, his comrades in the storm; mark the contrast. O that soldiers may repent in camp, and sailors in port. J. B. T.

[Remainder next week.]

RELIGIOUS INTELLIGENCE.

Pacific Coast.

THE monthly meeting of the Sabbath school Union was held in the Assembly Rooms of the Young Men's Christian Association on Thursday evening last, Vice President Hon. E. D. Sawyer presiding. The meeting was opened by reading the Scriptures and Prayer. The attendance was not as large as usual, and but few Reports were received. Allowing the different schools credit for the average attendance of the previous month we have about 3,700 as the attendance for the month ending March 1st. In several of the schools there is an increasing religious interest. In the First Presbyterian Sabbath-school, S. B. Stoddard, Esq., reported several conversions and an increased interest in the Sabbath-school cause and Mission enterprise; one young miss had brought in fifty-six new scholars, which beautifull illustrates the power of a well directed effort in such a good cause.

—The meeting of the Juvenile Missionary Society connected with the Central M. E. Sunday school, took place at the church, on last Sunday at 2 P.M. Addresses were delivered by Mr. Stoddard, and the Rev. Mr. Skinner, which were listened to with marked interest. The collections from the different classes, amounted to $40,90, being an increase on the amount collected at the previous meeting.

—We understand that Rev. Mr. Perryman has commenced a regular Episcopal service at the Protestant Orphan Asylum.

PLACERVILLE.—The old Presbyterian church in Placerville, erected in 1854, has been donated to the African Methodist church, and is now being removed. The new Presbyterian church will be ready for dedication next month.... The lot on Coloma street, has become the property of the Episcopal society, and an edifice for their use will be put up during the present summer.

FOLSOM.—A correspondent of the *Advocate* makes the following suggestion from this town:

"The town has three churches, each having a pastor. The denominations represented are the Congregationalists, Methodists, and Episcopalians. Enough people attend the three to make one tolerably good California congregation. And I suppose that the support of the three, is not much more than ought to be given to one minister. While meditating on the subject of church extension after learning the above facts, I felt thvt as Protestants we made a great mistake in trying each to occupy the same field, where the population was not sufficiently large to sustain more than one church interest. Would it not have been better, in all towns of the size of Folsom, for the different Protestant denominations to have by common consent occupied separate and distinct fields of church extension, say the Congregationalists one place, the Baptists another, the Methodists another, and so on, with each and all, the professing part of each community including every denomination uniting to sustain the interests of religion under the leadership of the regularly constituted minister."

Some very pertinent illustrations occur to us, which suggest the wish that our brethren would act on this suggestion in regard to "the Lord's Business," as "Timothy Titcomb" phrases it.

SALEM, OREGON.—The good people of Salem are very active in every good work. The ladies of the Baptist church recently gave a supper from which over three hundred dollars was realized—a sum sufficient to meet the entire indebtedness of their new church.

Eastern and Foreign.

Congregational.

REVIVALS.—A glorious work of grace is in progress in Lovell, Me., as well as in Fryeburg. It commenced in the series of meetings held by Rev. Mr. Parsons, and over one hundred have already entered into covenant with Christ. A work of equal power has commenced at Bridgton Center, where the meetings have been in progress one week, and a large number are inquiring the way of life, and not a few rejoicing in Jesus. There is also a revival at Woolwich, mostly amohg the young. Meetings have been held nearly every evening, and there are about forty cases of conversion.... The churches in Salem, Southington, Falls Village, and East Hartford, Ct., are being refreshed by the presence and power of the Holy Spirit.... The religious interest in the congregation of Rev. C. F. Howe, New Canaan, Ct., still continues. As a partial result of it, thirty-two have already made public profession of their faith.... The First Church at Portland, Ct., under the care of Rev. A. C. Denison, is now enjoying a precious awakening, and about twenty are already rejoicing in hope, while as many more are inquiring the way of life. .... We learn that a very extensive and powerful revival is now in progress at Putnam, Ct. The general awakening seems to be the all-absorbing theme of conversation.... The First Church, Lowell, Mass., (Rev. G. N. Webber) enjoys a precious work of grace. The regular prayer-meetings are *very* fully attended.... Revivals to a greater or less extent have been, or are enjoyed at Saugatuck, Lowell, and Portland, Mich..... The religious interest in East Somerville, Mass., continues to extend and deepen. The superintendent of the Sabbath school of the Franklin Street Church, reported at the concert, Sunday evening, that sixty-five members of the school are hoping that they have lately found the Saviour.

Presbyterian.

REVIVALS are reported at Scipio, Ind., Washington, O., Midway church and a church in Daviess Co., Ky. under the care of W. L. Nourse.... In the churches of Norristown and Providence, Second Presbytery of Philadelphia, fifty persons have already presented themselves as inquirers; twenty-eight have been admitted to the church.... There have recently been thirty or more conversions in connection with the Presbyterian church at Dryden, N. Y. Among the converts are students in the Academy, and some heads of families. Daily services are held afternoon and evening.

DEMAND FOR MISSIONARIES.—The organ of the Presbyterian Board of Missions says that at least twenty-four more missionaries are now demanded for the different stations of that society, three of whom should be medical missionaries.

—The Eighth N.S. Presbyterian Church has just been organized west of Union Park, and Mr. Mathews, lately of the Congregational church of Kenosha, Wis., is to be the minister. A small house of worship has been erected.

—In Rochester, N. Y., the Rev Dr. A. G. Hall, pastor of the Third Presbyterian Church, completed the twenty-fifth year of

his pastorate over that congregation. His people rallied around him with love and zeal, paid off the mortgage on his house, gave him $1,000 in money, paid his income tax, and even the children gave him substantial tokens of their affection.

Book Notices.

Allen and Spi-er, 542 Clay Street, do not often overwhelm us with literary favors, but they send us, this week, the two following books, which are excellent:

THE EARLY DAWNS, or Sketches of Christian Life in England in the Olden Time. By the author of "Chronicles of the Schönberg-Cotta Family;" 12 mo. 397 pp. New York; M. W. Dodd, 1865.

This volume is almost the size of the "Chronicles," and has much the same appearance.

This author writes well. We are carried quite away from the open facts of the present to linger among the "Lights and Shadows" of that olden time. We cannot define the power which carries us captive; we do not think it is wholly because she takes us to the ancient and the olden, but rather because she has so rare an insight into that which is old, yet ever new—the workings of the human soul—so fresh she seems as she traces it in its needs and aspirations, its human love, its divine longings.

Certainly these stories of the early dawn of Christian life in England, must quicken and deepen our faith in the power of that gospel which is "glad tidings" to all the earth.

COUSIN ALICE; A Memoir of Alice B. Haven. 12 mo. 392 pp. New York; D. Appleton & Co. 1865.

We are glad to notice a book like this, one which has so large and just claims to commendation. It is neat, elegant in its appearace, and the type is distinct and beautiful. Most of us too have sometimes in our lives been interested by "Cousin Alice." She has made us laugh at "The Gossips of Rivertown;" she has spoken to us in temptation, blessed words in "Watch and Pray," and her poems have been often "Sweetest word of sweetest friend." So to name this book, is to commend it at once to many a heart, for she who while living, was "so eloquent to teach," in story or in song, has had her record.

—The *North British Review*, Leonard, Scott & Co., New York, for November, contains articles on Commercial Philanthropy, Latham's Johnson's Dictionary—very severe—Liturgical Reform, Early Roman Tragedy, and epic Poetry, Wildbad and its Water, Gieseppe Giuste and his times, and the late John Richardson.

—In the *National Preacher* for February, are sermons by Dr. Krebs, and Dr. Talbott Chambers.

—We give to our old co-worker, Rev. A. F. White, Superintendent of Public Instruction of the Territory of Nevada, thanks for a copy of his *Report for School year ending October 31st*, 1864. It shows educational affairs progressing in that new State. There were 3,657 children between four and 21 years, of whom 1,278 attend the public schools.

—*Gazlay's Pacific Monthly* for March contains, among other things, Dr. S. B Bell's visit to Brigham Young, a running account of San Francisco, by Gazlay himself, R. M. Evan's observations on Nevada, and a hash of mining affairs on this coast, which has got cold to us, but may have been good and hot to our Atlantic neighbors, and to the passengers on the last steamer hither.

Impure Breath.

Among all the disagreeable consequences that follow fast the decay of the teeth, an impure breath, must be the most unpleasant and mortifying to its possessor, as it is the most inexcusable and offensive in society. How often its possessor experiences a distant coldness, shown even from the best of friends, or perhaps the one most fondly cherished from this source. You are ignorant of the cause yourself, the subject is so delicate—your most intimate friend will not mention it. Why not remove this one great barrier to your *health, beauty and happiness*, at once by using that justly popular Dentrifice, Fragrant SOZODONT, the most convenient, pleasant and efficacious gem for the toilet the world has ever produced.

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MARRIED.

In this city, March 13th, by the Rev. J. Henry Brodt, Lieut. George C Sears, Company I, 8th Regiment C. V., to Jenny M. Aldrich of Oakland.

In this city, March 15th, by the Rev. Dr. Wadsworth, Albert P. Brayton, Jr., to Emma S. Boggs, both of this city.

In this city, March 16th, by the Rev. H. Goodwin, John Patchett to Martha Bradshaw, both of Napa City.

In this city, March 12th, by the Rev. H. Stebbins, Ira G Hoitt to Julia B. Burrell.

In Vallejo, March 8th, at the Metropolitan Hotel, by the Rev. J. Myers, Daniel Harrier of Nevada, to Mrs. S. Maria Walker, of Vallejo.

At Frazer's ranch, Nevada county, March 13th, P. Sutton to Agnes Frazer.

In Sacramento, March 11th, by the Rev. F. Charlton, Capt. L. D. Allen to Annie E., daughter of A. J. Chase, of this city.

In Parkville, Shasta county, March 1st, Thomas Gilson to Catharine Price.

In Scott Valley, Siskiyou county, March 2d, Joseph Short to Ella Hooper.

In Woodbridge, San Joaquin county, March 11th, Thomas Upton to Clara Houghton.

In Petaluma, February 2d, Henry Woodruff to Mrs. Louisa Tippe.

In Pope Valley, Napa county, March 3d, Samuel A. Morris to Cynthia A. Barnett.

In Butte county, March, A. K. Hall to Ellen B. Zumwalt.

In Chico, March 1st, Edward Hallett to Laura A. Drake.

DIED.

In this city, March 16th, suddenly, Caroline, wife of Aaron Johnson, and second daughter of Aaron and Abigail Holmes, aged 27 years and 3 months.

In this city, March 15th, Milton, son of Wm. H. and Susanna Green, aged 3 years and 15 days.

In this city, March 15th, Millie Theresa, eldest daughter of Mary and John Hey.

In this city, March 12th, Laura Willey, only daughter of O. F. and Abby H. Willey, aged 4 years and 23 days.

In this city, March 13th, Charles Wentworth Wallace, M.D., of Victoria, Vancouver Island, and formerly of this city, aged 65 years.

In this city, March 10th, of scalet fever, Elizabeth Jessie Strobel, second daughter of Major Strobel, aged 4 years and 10 months.

In this city, March 12th, Wm. E. Dennis, a native of New York, aged 56 years 3 months and 5 days.

In this city, March 16th, Harry R., son of John H. Houston, of Sacramento, aged 13 years.

In Santa Cruz, March 8th, John W. Bullock, aged about 30 years.

In Sacramento, March 11th, Elijah Hale, a native of Tennessee, aged 40 years.

At Wisconsin Hill, March 4th, Sarah E., wife of O. H. Young.

At Wisconsin Hill, Feb. 19th, Martha A., aged 6 years, 8 months and 19 days. March 8th, John B., aged 4 years and 14 days; both of diptheria—children of S. L. Irish.

At Crystal Lake, 20 miles above Dutch Flat, Feb. 16th, Charlotte Eva, daughter of H. Polley.

In Watsonville, March 8th, Elmira, wife of J. H. Wood.

In Oroville, March 3d, Mary Ann, wife of Albert Clark, aged 45 years and 2 months.

In Horsetown, Shasta county, March 9th, E. B. Taylor, aged 54 years.

At Austin's ranch, March 11th, Mary E., only daughter of William A. and Zilpha G. Scott, aged 2 years 2 months and 20 days.

At Sulky Flat, near Folsom, March 11th, Alice Jessie, youngest daughter of Charles F. and Tillie J. Davids.

In Dayton, Nevada, February 28th, Mary E. Stewart, aged 21 years.

In Smartsville, Yuba county, March 11th, 1865, John Clayton, son of Thomas B. and Mary Simpson, aged 5 years.

"E'er sin could blight or sorrow fade,
Death came and with friendly care,
To Heaven the opening bud conveyed
And bade it blossom there."

In Somersville, on the 4th instant, Agnes Easton, daughter of James and Agnes Easton, aged thirteen years, four months and twenty-four days; a visiting member of the Sons of Temperance in Somersville, and was buried according to the rules of that order.

At a regular meeting of the Somersville Division, No. 43, Sons of Temperance, the following resolutions were adopted.

Resolved, That while we know it to be our duty to willingly submit to all the providences and dispensations of God, we feel deeply the loss of our very worthy and highly esteemed sister, Agnes Easton; and that any effort of ours to suppress our sorrow at so severe a bereavement, must be weak and fruitless; but the irrepressible tear of sympathy would flow, to commingle with those shed for the loss of a dutiful daughter.

Resolved, That this Division do most sincerely and humbly pray, that our Heavenly Father may aleviate the anguish of these bereaved parents, and bless and sustain them in this affliction.

Resolved, That a copy of the foregoing be presented to the parents of our deceased sister in token of our sympathy with them, and the respect and esteem in which she was so deservedly held by this Division.

San Francisco Jobbing Prices Current.

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Flour, extra, ℔ bbl.	14 50 @15 00
Do Superfine	13 00 @14 00
Corn Meal, ℔ 100 ℔.	4 50 @ 4 75
Wheat, ℔ 100 ℔.	5 00 @ 5 25
Oats, choice, ℔ 100 ℔.	2 90 @ 3 00
Barley, ℔ 100 ℔.	3 10 @ 3 25
Beans, ℔ ℔.	— 3½@— 5½
Potatoes, ℔ ℔.	— 3 @— 3½
Hay, ℔ ton	27 00 @30 00
Live Oak Wood, ℔ cord.	7 — @ 8 —
Beef, on foot, ℔ ℔.	— 8 @— 9
Beef, extra, dressed, ℔ ℔.	— 18 @—
Sheep, on foot, ℔ ℔.	— 2½@— 6
Hogs, on foot, ℔ ℔.	— 10 @—
Hogs, dressed, ℔ ℔.	— 14 @— 20
Groceries, Etc.	
Sugar, crushed, ℔ ℔.	— 18 @— —
Do China, ℔ ℔.	— 11½@— 13½
Coffee, Costa Rica, ℔ ℔.	— 21 @— 23
Do Rio, ℔ ℔.	— 21 @— 22
Tea, Japan, ℔ ℔.	— 70 @— 80
Do Green ℔ ℔.	— 50 @— 85
Carolina Rice, ℔ ℔.	— 14 @— —
China Rice, ℔ ℔.	— 11½@— —
Coal Oil, ℔ gall.	— 62½@— 75
Candles, ℔ ℔.	— 18 @— 23
Ranch Butter, ℔ ℔.	— 32 @— 37½
Isthmus do ℔ ℔.	— 30 @— 37½
Cheese, California, ℔ ℔.	— 16 @— 18
Eggs, ℔ doz.	— 40 @— —
Lard, ℔ ℔.	— 22 @— 25
Ham and Bacon ℔ ℔.	— 22 @— 25
Shoulders, ℔ ℔.	— 15 @— —

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As strengthening plasters, and for skin diseases, especially moth of the skin (lichen), and all unsightly discolorations, they are unsurpassed. In affections of the kidneys, in nervous diseases, stitches and epilepsy, in pains of the back, of the chest, and in tic doloreux and rheumatism, applied over or near the part where the pain is felt, their application is attended with the most satisfactory results.

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EATON & THOMPSON, Managers of the Pacific Branch.

BENJ. D. DEAN, Medical Examiner.

SAMUEL PILLSBURY, Local Agent.

mh23-tf

Incorporated Feb. 23d, 1861.
Re-incorporated July 28th, 1864.
(UNDER THE STATUTES OF THE STATE OF CALIFORNIA)

Marine and Fire Insurance.

—THE—

CALIFORNIA

INSURANCE COMPANY

Capital - - $200,000.

Office, 318 California Street,

SAN FRANCISCO.

Succeding to the Business, and assuming all the outstanding Risks of the

California Mutual Marine

INSURANCE COMPANY

Is prepared to issue policies against

MARINE AND WAR RISKS

—ON—

Hulls, Cargoes, Freights, Commisions, and Profits.

Also, Against

Loss or Damage by Fire,

—ON—

Buildings, Merchandise, Furniture, etc.

In sums not exceeding $20,000 on any one Risk.

All Losses payable in U. S. Gold Coin.

C. T. HOPKINS, Secy'. D. C. McRUER, Pres. L. STEVENS, Vice Pres.

mh23-tf

OCCIDENTAL Insurance Company,

Southwest Corner

Montgomery and California Streets.

INDIVIDUAL LIABILITY.

CAPITAL STOCK, $300,000.

Losses paid in United States Gold Coin.

Insure against loss or damage by Fire, on Dwellings and all kinds of Buildings, and on Household Furniture, Merchandise, and all other personal Property, at the lowest possible rates,

HENRY B. PLATT, President.
J. GREENEBAUM, Vice President.
R. N. VAN BRUNT, Secretary.
B. ROTHSCHILD, Actuary.

LIST OF STOCKHOLDERS.

D. O. Mills, Director.	William C. Ralston,
Jos. A. Donohoe, do	Adam Grant,
Jacob Scholle, do	John Bell,
B. Hamburger, do	Charles Dahlman,
John Sime, do	B. Schweitzer.
Benj'n Brewster, do	Dickinson & Gammans,
J. S. Doe, do	Helbing, Greenbaum & Co
J. Seller, do	Isaac Wormser,
H. Neustadter, do	S. Goldsmith,
J. Greenbaum, do	A. W. Macpherson,
Nich. Van Bergen, do	M. Waterman,
C. Meyer, do	D. L. Phillip,
J. Adelsdorfer, do	James E. Damon,
John B. Felton, do	Michael Reese,
Zecheriah Amos, do	A. M. Simpson,
Ira P. Rankin, do	S. Sweet,
Lewis Gerstle, do	W. W. Dodge,
A. J. Stevenson, do	Martin Sachs,
J. Schreiber, do	Adams, Blinn & Co.,
A. Goldsmith, do	J. Baum,
Leon Ehrman, do	Goddard & Co.,
Solomon Rich, do	S. Dinkelspiel,
A. Kline, do	John Landers,
James T. Boyd, do	William Menderson,
Isaac Hecht, do	Horace Webster,
John R. Mead, do	A. Kahn,
H. Greenberg, do	J. P. Newmark,
N. P. Perine, do	William Steinhart,
Thomas Day, do	Moses Heller,
S. P. Taylor, do	S. Silverberg,
C. H. Sherman, do	A. Kentfield,
Henry B. Platt, do	John A. Risdon,
Morris Speyer, do	Jonas Adler,
Levi Strauss & Co.,	John Sime & Co.

mh16-tf

1865.

J. D. ARTHUR & SON,

SAN FRANCISCO,

Corner of California and Davis Streets.

Now offer for sale, wholesale or retail, a large and varied assortment of all kinds of

AGRICULTURAL IMPLEMENTS,

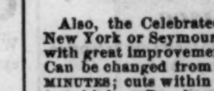
Also, the Celebrated OHIO REAPER, (called the New York or Seymour & Morgan), combined Machine, with great improvements, having a STEEL Cutter Bar. Can be changed from a Mower to a Reaper in TEN MINUTES; cuts within one inch of the ground, or two feet high. Can be used with two or more horses. Will work on any side hill, where Horses can travel.

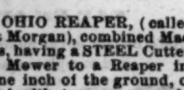
☞ ONE THOUSAND of these Machines in use on this coast, which we consider THE BEST PROOF of their SUPERIORITY over all other Machines.

J. D. ARTHUR & SON, Sole Agents for the Pacific Coast.

mh16-4m

GREAT TRIUMPH!





STEINWAY & SONS

Were awarded the

First Prize Medal

AT THE

Great International Exhibition in London,

Over the two hundred and sixty-nine Pianos entered for competition from all parts of the world.

The special correspondent of the New York Times says:

"Messrs. Steinway & Sons' indorsement by the Ju-"rors is *emphatic, and stronger, and more to the point than* "*that of any European Maker.*"

A constant supply of the above superior instruments can be found at the Agent's,

M. GRAY, 613 Clay Street.

Piano Tuning,

Done by a first class workman, from Steinway & Son's Factory, New York.

feb2-tf

STEPHEN S. SMITH,

LUMBER DEALER,

Market Street, at intersection of California.

Oak, Ship, Plank and Timber, Ash, Hickory, Black Walnut, Cherry, Spanish Cedar, MAHOGANY,

White Wood, Maple, Eastern Pine, Hickory Axles and Wagon Poles.

June16-3m

PACIFIC INSURANCE COMPANY.

CAPITAL, $750,000.

OFFICE, 436 CALIFORNIA STREET, SAN FRANCISCO.

INSURE AGAINST LOSS OR DAMAGE BY FIRE.

JONATHAN HUNT, President. A. J. RALSTON, Secretary.

DIRECTORS.

SAN FRANCISCO.

LOUIS McLANE	Wells, Fargo & Co.	J. WHITNEY, Jr.	Cal. Steam Navigation Co.
W. C. RALSTON	Bank of California.	A. T. LAWTON	Pres. Gould & Curry Co.
J. G. KITTLE	DeWitt, Kittle & Co.	EDWARD MARTIN	Cashr. Hibernia S. & L. Co.
A. L. TUBBS	Tubbs & Co.	CHARLES MAYNE	Belloc Freres.
J. MORA MOSS	Pres. S. F. Gas Co.	ERWIN DAVIS	late Banks & Davis.
S. C. BIGELOW	Bigelow & Bowman.	P. L. WEAVER	Moses Ellis & Co.
ABM. SELIGMAN	J. Seligman & Co.	E. L. GOLDSTEIN	Goldstein & Seller.
H. CARLTON, Jr.	436 California Street.	W. A. DANA	Dana Brothers.
J. B. THOMAS	619 Front Street.	F. W. BROOKS	late G. J. Brooks & Co.
L. B. BENCHLEY	L. B. Benchley & Co.	LLOYD TEVIS	3 Court Block.
WM. SHERMAN	W. Sherman & Co.	A. B. FORBES	Pacific Mail S. S. Co.
L. SACHS	L. & M. Sachs.	JONATHAN HUNT	Pres. Pac. Ins. Co.
JAMES DEFREMERY	Pres't S. F. Savings Union.	J. O. EARL	cor. Mont. and Jackson.
JOHN G. BRAY	Bray Bros.	SAML. J. HENSLEY	Oregon S. S. Line.
J. B. NEWTON	J. B. Newton & Co.	ELIE LAZARD	Lazard Freres.
H. L. DODGE	Dodge & Shaw.	JOHN WIGHTMAN	Wightman & Hardie.
D. STERN	L. Strauss & Co.	G. W. BEAVER	Jas. Patrick & Co.
HERMANN MICHELS	Michels' Building.	WM. SHARON.	
FREDERICK BILLINGS	Montgomery Block.	ADAM GRANT	Murphy, Grant & Co.
J. G. KELLOGG	Kellogg, Hewston & Co.	ALPHEUS BULL	410 Front Street.
A. G. STILES	S. A. Wood & Co.	S. M. WILSON	Attorney at Law.
H. F. TESCHEMACHER	Ex-Mayor.	D. J. OLIVER	318 Washington Street.
G. H. HOWARD	Howard's Building.	JABER HOWES	Geo. Howes & Co.
M. P. JONES	Randall & Jones.	WM. ALVORD	W. Alvord & Co.
ALFRED BOREL, N. W. cor. Jack'n & Montgy sts.		H. HANSSMANN	Consul for Prussia.
WM. NORRIS	Secy. Cal. S. N. Co.	A. HAYWARD	San Mateo.
WM. T. COLEMAN	W. T. Coleman & Co.	MOSES HELLER	M. Heller & Bro.
H. M. NEWHALL	H. M. Newhall & Co.	WM. SCHOLLE	Scholle & Bros.
MOSES ELLIS	Moses Ellis & Co.	D. W. C. RICE	Redington & Co.
MORTON CHEESMAN	402 Montgomery St.		

SACRAMENTO.

EDGAR MILLS........D. O. Mills & Co. | I. LOHMAN, Lindley, Hull & Lohman, Sacramento.
C. T. WHEELER........Booth & Co.

STOCKTON.

T. R. ANTHONY........Agent Wells, Fargo & Co.

MARYSVILLE.

J. H. JEWETT........Decker & Jewett.

PORTLAND OREGON.

J. C. AINSWORTH...Pres't Oregon Steam N. Co. | W. S. LADD........Ladd & Tilton.

WM. SHARON....Agent Bank Cal., Virginia City.

oct22

BRANDRETH'S PILLS

Purify the Blood.

To cure us when we are sick, the medicine we use must purify the blood. Consumption would neve take away our dearest ones, if purgation with Brandreth's Pills had been sufficiently repeated during the attacks of Influenza, Colds and Coughs. Because the tubercles are a deposit from the blood, which Brandreth's Pills surely remove. Cancer, Canker, and all eruptions of the skin, are from impurities of the blood which would be entirely prevented if Brandreth's Pills were used in full, purifying doses, when our health is first broken by colds, rheumatism, billious affections, dysentery and other causes. Headaches and fevers of all kinds, even bowel affections, pains in different parts of the body, are all the consequence of matters retained in the blood beyond the time nature designed.

Brandreth's Pills, promptly used, even in a single dose of three, four or five, often suffices to produce a permanent cure, and the impurities brought away are the best evidence of the great sanitary qualities of the Pills. Old age will be slow in his approaches, and his advance will be easy by the use of these Pills, which appear to aid the vital powers, and seems designed by nature as the natural medicine of man.

The Value of the Brandreth's Pills

depends upon their wonderful power in strengthening the principle of life, and weakening the principle of disease, and finally expelling it from the body. Let us consider the subject carefully—would disease affect us if our blood were pure? Then in proportion that BRANDRETH'S Pills purify the blood they tend to restore health. The very action upon the system which BRANDRETH'S Pills possess, convince all who use them that they remove only the impure humors. For if they took any of the healthy fluids from the body it would be weakened. But the contrary is the case.

Brandreth's Pills are composed of the simplest vegetables; singly they have little or no effect, but in combination they are of wonderful power in eradicating disease, and have won themselves the just name of "Universal Remedy."

They Cure Dyspepsia, Reduce, Lessen and Expel the Principle of Disease.

DR. THOMAS R. HAZARD, of Portsmouth, R. I., says: "That twenty-seven years' experience with this medicine confirms his belief that in very few instances would the Physician's services be required if Brandreth's Pills were promptly used in the early stages of disease"

MR. LOUIS C. VOGT, publisher of the *Morristown Banner*, says in that paper, in the month of January, 1863, over his own signature, that this noble medicine, Brandreth's Pills, cured him of Dyspepsia and Costiveness, when all other medicine and advice which he had tried had proved altogether useless for his relief; and, further, that their effect is so pleasant that a child would not complain.

But their merits are well known; in full doses there is no surer purgative; in smaller ones they act as a gentle stimulus, curing costiveness, and purifying the blood. They are every day curing thousands who were deemed incurable until this blessed medicine was used.

It is now well known that the BRANDRETH PILLS have cured thousands of hopeless and helpless persons, even when the first physicians had pronounced them beyond all human means of relief. It is now not only well known that the BRANDRETH PILLS *do cure*, but it is also understood *how* they cure—by their purifying effect on the blood, they restore the body to health.

Principal Office for BRANDRETH'S VEGETABLE UNIVERSAL PILLS, BRANDRETH BUILDING, New York.

W. F. BRANDRETH,

Office at CRANE & BRIGHAMS, San Francisco.

For sale by all respectable dealers in Medicine.

dec8-6m

MUSIC STORE.



J. T. BOWERS,

No. 131 Montgomery Street, near Bush,

Importer and Dealer in

PIANOS, CABINET ORGANS, MELODEONS, MUSIC AND MUSIC BOOKS, OF EVERY DESCRIPTION.

—Also—

HALLET, DAVIS & CO'S, STEINWAY & SON'S, AND CALENBERG & VAUPEL'S

PIANOS.

These Pianos are first class, and speak for themselves. Call and examine my stock; satisfaction given, and on more reasonable terms, than at ANY OTHER ESTABLISHMENT on this coast. mh16-tf

SAN FRANCISCO

INSURANCE COMPANY,

Incorporated in March, 1861.

Capital and Surplus,........$250,000.

ALL PAID UP IN CASH.

PROPERTY INSURED AGAINST Loss or Damage by Fire at Lowest Current Rates, and Losses paid in Gold.

Premiums received by this Company for Fire Insurance, are not sent to Eastern States nor to Europe, to enrich Stockholders there, but are accumulated for additional Security, to the Capital for the payment of Losses.

By Insuring in this Company, Home Enterprise is encouraged, and Local Insurance Capital is Increased.

OFFICE, 432 MONTGOMERY ST.,

In Donohue, Kelly & Co.'s New Building, southeast corner of Sacramento

BOARD OF DIRECTORS.

E. W. BURR,	JAMES H. CUTTER,
ROBERT TURNER,	R. B. WOODWARD,
L. A. BOOTH,	E. F. NORTHAM,
C. D. O'SULLIVAN,	GEO. J. BROOKS,
H. H. HAIGHT,	JOHN VAN BERGEN,
WM. BOSWORTH,	BENJ. D. DEAN,
J. DE LA MONTANYA,	J. P. BUCKLEY,
JOS. G. EASTLAND,	GEO. C. BOARDMAN,
O. L. SHAFTER,	CHAS. MAYNE,
EDWARD HULL,	GILES H. GRAY.

J. H. RUTENBERG.

GEO. C. BOARDMAN, President.
C. D. O'SULLIVAN, Vice-President.

P. McSHANE, Sec'y. ja7

FIREMAN'S FUND Insurance Company,

No. 238 Montgomery Street.

CASH CAPITAL, $200,000,

Fully Paid in Gold Coin.

20,000,

The Greatest Amount taken on any One Risk.

S. H. PARKER, President.

CHARLES R. BOND, Secretary. oct27

HOME Mutual Insurance Company,

FIRE, LIFE AND MARINE.

Organized in Conformity with the Laws of the State of California.

IS NOW PREPARED TO ISSUE POLICIES of any amount not exceeding $20,000 in any one risk, upon Buildings, Merchandise, Incomes, Vessels, and Cargoes in Port, and other Personal Property, against Loss or Damage by Fire; also, the Lives of Persons at home and abroad; and Vessels, Cargoes, Freights, Specie, and other Insurable Property, and Interest against the Perils of the Seas, Inland Navigation and Transportation, on as favorable terms as any other responsible company.

Capital Stock, $1,000,000.

All Losses Promptly Adjusted and Paid in United States Gold Coin.

Office, 630 Montgomery St.

Directors.

J. W. Britton,	P. Sather,
E. Crowell,	C. N. Felton,
Geo. S. Mann,	J. F. Rohe,
C. S. Hobbs,	E. W. Macondray,
Joseph Galloway,	W. Holdredge,
Chas. R. Peters,	Geo. Plummer,
H. W. Bragg,	H. Casebolt,
C. W. Hathaway,	Samuel Adams,
G. R. Carter,	J. G. Giles,
J. Everding,	Thos. Dillon,
C. G. Hooker,	Jas. Morison,
R. S. Cutter,	W. F. Bowne,
K. C. Eldredge,	Joseph Ringot,
J. W. Towne,	W. T. Garratt,
John N. Risdon,	Michael Skelly,
J. B. Stetson,	C. B. Knowles,
Joseph Peirce,	J. D. Arthur,
H. H. Schafer,	A. C. Teitman,
H. C. Leo,	E. Durkin,
Wm. Horr,	Wm. Irelan.

G. S. MANN, President.
W. HOLDREDGE, Vice President.
A. C. NICHOLS, Secretary.
W. A. GROVER, M.D., Medical Examiner.

Money to Loan. dec22-tf

INTERNATIONAL HOTEL.

F. E. WEYGANT having sold his entire interest in the Tremont House, Jackson street, is now prepared to devote his whole attention to his patrons at the well-known

"INTERNATIONAL,"

Jackson Street, above Montgomery Street,

SAN FRANCISCO.

This House has lately had extensive additions, and a thorough renovation, including new beds, which makes it one of the largest (AND BEING CONDUCTED ON TEMPERANCE PRINCIPLES) the most quiet and best appointed Hotel, on the Pacific Coast.

BARBER SHOP ATTACHED TO THE HOTEL.

☞ Free Cold and Warm Shower Baths for the Guests of the House.

Persons arriving on Boats or Cars will always find the International Coach in readiness to convey them to the House, FREE OF CHARGE. mar8

HAWLEY & CO.,

Importers and Dealers in

HARDWARE,

Building Materials, Carpenters' Tools,

AGRICULTURAL AND MINING IMPLEMENTS,

ETC. ETC. ETC.

Corner of California and Battery Streets,

SAN FRANCISCO.

ap.

Pacific Mail S. S. Co.



THE FOLLOWING STEAM ships will be despatched in the month of MARCH:

CONSTITUTION, J. T. Watkins, Capt., March 23d.
SACRAMENTO, Wm. H. Hudson, Capt., April 3d.

From Folsom street Wharf, at 9 o'clock A. M. punctually,

FOR PANAMA

Passengers will be conveyed from Panama to Aspinwall by the Panama Railroad Company, and from Aspinwall to New York by the Atlantic and Pacific Steamship Co.

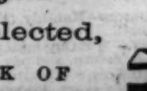
OLIVER ELDRIDGE, Agent,
Corner Sacramento and Leidesdorff streets

J. PEIRCE, FURNITURE WAREROOMS.

THE LARGEST, FINEST, AND Best Selected,



STOCK OF



FURNITURE AND BEDDING

Ever Offered in San Francisco!

And having been purchased and paid for previous to the late FALL IN GOLD is now offered at,

Unparalleled Low Prices!!

Presenting to parties about to purchase, an opportunity never before met with, to supply themselves with FIRST CLASS FURNITURE AT REDUCED RATES.

10,000 CASE GOODS!

Packed suitable for shipping, to which the attention of the TRADE IS INVITED.

J. PEIRCE, IMPORTER,

415, 417, 419,

CALIFORNIA STREET

Corner of Leidesdorff.

dec8-tf

THE

RUSSELL & ERWIN

Manufacturing Company,

Manufacturers and Wholesale Dealers in

HARDWARE

of every description.

Nos. 106 and 108 Batttery Street.

SAN FRANCISCO.

Jobbers and Country Merchants supplied upon the most favorable terms.

☞ Orders promptly and carefully executed.

We are also Agents for the sale of

Lillie's celebrated Wrought and Chilled Fire and Burglar Proof Safes, and Bank Locks.

The experience of years proves them to be the best Safes in the world.

SAN FRANCISCO, Dec. 31, 1864. Jan5-tf

JAMES W. COX,

(Successor to COX, WILLCUTT & CO.)

IMPORTER OF

LEATHER AND FINDINGS.

—AGENT FOR—

Kirby & Co's TANNERY, Santa Cruz.

No. 422 Battery Street,

SAN FRANCISCO.

feb9-tf

SEEDS!

Just Received at

SILVESTER'S

New Seed Store,

WASHINGTON STREET,

Between Battery and Front.

Fresh Grass AND CLOVER SEEDS,

CONSISTING OF

Kentucky Blue Grass,	Timothy,
English Rye Grass,	Red Top,
Orchard Grass,	Bent Grass,
Mixed Lawn Grass,	Millet,
White and Red Clover.	

10,000 lbs. New Crop OF PURE ALFALFA.

Also, in constant receipt by every Steamer, FRESH GARDEN, FLOWER, FRUIT and FIELD SEEDS, of all varieties, which are offered at wholesale or retail, at lowest market rates. Orders by mail or express, will receive prompt attention.

Address

GEO. F. SILVESTER,

317 Wshington St.

dec15 tf

SEEDS!

L. B. BENCHLEY & CO.,

Importers and Jobbers of

English and American Hardware,

CUTLERY.

FARMERS', MECHANICS' AND MINERS' TOOLS, ETC. ETC.

306 AND 308 BATTERY STREET,

Between California and Sacramento,

SAN FRANCISCO.

H. M. NEWHALL. J. O. ELDRIDGE

H. M. NEWHALL & CO.,

Auctioneers & Commission Merchants,

Salesroom Fireproof Brick Building,

Corner of Sansome and Halleck Streets.

REGULAR SALE DAYS:

MONDAYS and THURSDAYS—Catalogue Sale of Boots, Shoes, Clothing, Hardware, Fancy Goods, etc.

WEDNESDAYS—Catalogue Sale of Dry Goods, Silks, Embroideries, French Goods, etc.

NOTICE.

Mr. GILBERT PALACHE has an interest in our business from this date.

H. M. NEWHALL & CO.

San Francisco, January 3, 1865. feb2-t

PROF. JOHN JONKHEYM'S,

Normal School Building,

Post, near Kearny Street.

EVENING SCHOOL,

In French and Spanish,

Commencing April 3d, 1865, and every evening in the week, except Saturday, at 7 o'clock.

Tuition for the term of 3 months, $15 in advance.

Pupils received at all times.

fe2-3m

College of California.

TERMS OF ADMISSION.

Candidates for admission to the College must present to the Faculty testimonials of good moral character from their teachers or other reliable persons; and those who are admitted from other Colleges, are expected to produce certificates of admission in good standing.

For admission to the Freshman Class, candidates are examined in the following studies: Latin Grammar, Andrews and Stoddard's; Andrews' Latin Reader; Cæsar's Commentaries, first five books; Cicero's Select Orations; Virgil's Bucolics, and the first six books of the Æneid; Latin Prosody and Composition; Greek Grammar, Crosby's; Crosby's Greek Exercises, through; Xenophon's Anabasis, first five books; Greek Testament, the two Gospels, Luke and John; the Greek Accents; English Grammar; Elements of Rhetoric; Geography; Higher Arithmetic; Algebra to Quadratic Equations; and the rudiments of French and Spanish.

No candidate will be admitted to this Class under the age of fourteen years, nor to an advanced standing without a corresponding increase of age.

The Examination will take place on TUESDAY, of Commencement Week, June 6th, or at the beginning of the College year, August 2d.

These terms of admission are published for the information of those who may be engaged in various parts of the State, or elsewhere, in preparing to enter the College. mh2-1stf

YOUNG LADIES' SEMINARY

BENICIA.

On the 15th of October, 1864, MISS ATKINS resumes, after a year's absence, the control of this Institution, and hopes, with renewed health, energy and care, on her part, and with the assistance of her old corps of well known and thoroughly qualified teachers, to make the school worthy of the patronage of a discriminating public.

This Institution has never been sold, or its ownership transferred; but it was rented for one year, with the special understanding that its character and identity should be preserved. The period of rent has expired; and on MISS ATKINS' return to the school, it becomes established on a more permanent basis than ever before.

The Discipline, Regulation and Course of Study of the School are such as have been published, annually, in its Catalogues; or, materially, such as are found in the best regulated Seminaries for Young Ladies.

EXPENSES.

Tuition, Board, Lights, Washing, Family Care	$80.00
PER MONTH OF FOUR WEEKS.	
Academic Course	35.00
Music—with use of Piano, for Practice	10.00
Vocal Music—Private Lessons	8.00
Languages—Ancient and Modern	4.00
Painting—and Special Lessons in drawing	8.00

Payment, in all cases, quarterly in advance.

BOARD OF INSTRUCTION.

MISS M. ATKINS........PRINCIPAL.
MISS J. A. RAPPLEYE,......ASSISTANT PRINCIPAL.

ENGLISH DEPARTMENT.

MISS J. A. RAPPLEYE, MISS CARRIE A. SMITH,
MISS SALLIE G. KNOX, MISS LIZZIE FISK.
Assistant Pupil.

MUSIC.

PROF. J. TRENKLE........Piano
PROF. P. PIODA......Vocal Music, Piano and Guitar
MRS. MARY EMMA PIODA..Vocal Music and Piano
MISS R. WOODBRIDGE.....Assistant Teacher Piano.

LANGUAGES.

PROF. P. PIODA...French, Spanish, German, Italian and Latin

DRAWING AND PAINTING.

FREDERICK A. BUTMAN.

☞ The Spring Term opens January 4, 1865. jan5-3m

NAPA YOUNG LADIES' SEMINARY.

The next Session of this School—located in the healthy and beautiful town of Napa, will commence

Tuesday, January, 3d, 1865.

The course of Study is thorough and comprehensive. Pupils can enter the Seminary at any time, and boarders will find it a retired and pleasant home.

For further particulars, apply to

MISS M. S. McDONALD, Principal.

dec29-ls3m

BOARDING AND DAY SCHOOL

For Boys 14 years of age,

Fourth Street, between Jefferson and Grove,

OAKLAND.

The next session of this School will commence on MONDAY, JANUARY 16th, 1864.

MISS MARY A. DOYLE,........PRINCIPAL

Among the various establishments in California, there is not one especially conducted for young boys. Miss Doyle's School at Oakland is designed exactly to meet this requirement, where the pupils will receive not only the very best instruction in the solid branches and accomplishments, but, being under the constant supervision of the Principal, they will be trained in habits of obedience, order, and politeness, so necessary to success and happiness in life.

The health of the pupils will receive particular attention, and their diet and clothing be cared for as if under the watchful eye of a parent.

The location is eminently healthy, with plenty of ground for exercise.

An accomplished teacher of French, who is a native Parisienne, is a member of the household, and the French is at certain portions of each day prescribed as the only medium of familiar conversation.

TERMS—payable invariably in advance, $30 per month, for board, washing and mending, and tuition in the English branches, vocal music with French inclusive.

In the case of very young pupils, who require special personal attendance, a small extra charge of $5 per month will be made for the same.

Instrumental Music and Drawing taught in the most thorough manner, and at the lowest possible prices.

No deduction for absence or sickness, save for one month.

$4 per month, or $1 per week for day pupils.

REFERENCES.

Reference is made, by permission, to the following gentlemen. Those in *italics* have had children under the care of the principal:

Rev Prof. Durant, College of California, Oakland.
Mark Brumagim, Esq., Banking house of Brumagim & Co., San Francisco.
Rev. E. B. Walsworth, Oakland.
E. D. Wheeler, Esq., Attorney at Law, corner Montgomery and California streets, San Francisco.
George Kellogg, Esq., of the firm of Flint, Peabody & Co., San Francisco. an12-tf

OAKLAND ACADEMY,

A Select Classical and English Boarding and Day School,

Ninth Street, below Broadway,

OAKLAND.

Rev. DAVID McCLURE, A. M., Principal.

The Academic Year is divided into two terms of five months each. The first term commenced on the second Monday of July, and the second term on the second Monday of January.

Having limited the number of scholars, the Principal, who has had many years of experience in teaching at the East, and in this State, pledges his entire time and personal attention to those committed to his care, that he may secure for them a thorough preparation for business or for College.

While the mental and moral culture of the students will be most earnestly sought, it will be no less the aim to give constant attention to bodily exercise and for the formation of such habits as will secure and preserve health.

Except in special cases, no pupil under twelve years of age will be received; nor need any apply, unless it is his purpose to give prompt obedience, and conform his habits to the regulations of a well-governed Christian family.

EXPENSES:

Board, lights, washing, tuition, etc., per month, $35.00
Tuition for day scholars........6.00

No extra charge for Vocal Music and Modern Languages.

Drawing and Instrumental Music at Professors' charges.

Each student will provide himself with his own bed linen, towels and napkins. jan19-3m

OAKLAND SEMINARY,

—FOR—

YOUNG LADIES.

The seventh year of this Institution commenced on the 9th of January, 1865. Competent and experienced teachers fill each department of study. This school affords the advantages of a thorough English course; the Ancient and Modern Languages, Calisthenics, Gymnastics, Music, and all the Ornamental Branches. For Catalogues containing full information, please address

Mrs. G. M. BLAKE, Principal, Oakland.

Catalogues can be obtained at the bookstores on Montgomery Street, San Francisco. mh9-tf

THE FARM.

TRY AGAIN.

BY ELIZA COOK.

Once, Bruce of Scotland flung him down
In a lonely mood to think;
'Tis true he was a monarch and wore a crown,
But his heart was beginning to sink.

For he had been trying to do a great deed,
To make his people glad;
He had tried and tried, but he could'nt succeed,
And his heart was sore and sad.

He flung himself down in sore despair,
As grieved as a man could be;
And as hour after hour he pondered there,
"I must give up at last," said he.

Now just at the moment a spider dropped
With his silken cobweb clue;
And the king in the midst of his thinking stopped
To see what the spider would do.

It soon began to cling and climb
Straight up with strong endeavor,
But down it came, time after time,
As near to the ground as ever.

But nothing discouraged, again it went
And traveled a half-yard higher;
'Twas a delicate thread it had to tread,
And a road where its feet would tire.

Again it fell and swung below,
But again it quickly mounted;
Till up and down, now fast, now slow,
Nine brave attempts were counted.

"Sure," cried the king, "the foolish thing
Will strive no more to climb,
When it toils so hard to reach and cling,
And tumbles every time."

But steadily upward, inch by inch,
Higher and higher it passed,
Till a bold little run, at the very last pinch,
Put it into its web at last.

"Bravo! bravo!" the king cried out,
"All honor to those who try!
The spider up there defied despair—
He conquered; why shouldn't I?"

And Bruce of Scotland braced his mind,
And, as gossips tell the tale,
He tried once more, as h'd tried before,
And that time he did not fall.

POULTRY MANAGEMENT IN FRANCE.

In some districts of France the farmers appropriate rooms called "couvoir" for their setting hens, round which are laid planks raised on tressels about eighteen inches from the ground; on these planks are placed little baskets of osier, close made at bottom and round the sides, but with widely barred tops; each of these baskets contain one hen. Some of these couvoirs are adapted to hold from 300 to 400 hens; which are all taken off at intervals to feed, and to have their legs washed and cleansed. The hens are generally set in lots of from six to ten, so that at hatching time the broods may be increased or diminished, according to the success of each hen. The coops in use for the broods are large, and a hen is often allowed from eighteen to twenty-four chickens. As fast as the chickens are hatched they are taken with the hen that is selected to act as mother to them to an orchard or enclosed space, and are there fed and tended until big enough to shift for themselves.—*Genesee Farmer.*

Make your own Neat's Foot Oil.

A correspondent of the *Germantown Telegraph* tells what they do with beeves' legs in his family:

"The hoofs are chopped off, and the other portions are cracked and boiled thoroughly. from the surface of this boiled mass, about a pint of pure *neats-foot oil* is skimmed, which is unsurpassed by any oleaginous matter for harness, shoes, etc. After the oil is taken off, the water is strained to separate from it any fatty particles that may remain, and then it is boiled again, until upon trying, it is found it will settle into a stiff jelly. It is then poured into flat-bottomed dishes, and when cold cut into suitable sized pieces. It hardens in a few days, and you will then have a very fine article of *glue*, free from impurities of every kind, sufficient for family use for a twelve-month.

"By taking a portion of this glutinous substance before it becomes too thick, and brushing it over pieces of silk, you will have just as much *court-plaster* as you desire, inodorous, tenacious, and entirely free from those poisonous qualities which cause (as much of the article sold by the apothecaries does) inflamation, when applied to scratches, cuts, and sores."

PRACTICAL ODDS AND ENDS.

GREASING DISHES, griddles, etc., for cooking is done most easily with a swab made by winding a strip of clean cotton cloth on the end of a stick, and fastening it with twine.

TO SAVE SUGAR IN APPLE SAUCE.—Use half sweet and half sour apples. After washing, soak them separately over night, then stew them in the same water in which they were soaked. Put in the sweet apples first, and when they are tender add the sour ones.

TO CLEAN BOTTLES.—Partly fill the bottle with soap suds, drop in one or two dozen tacks, or some small nails, and shake them up briskly.

SHOE STRING TAGS are apt to come off speedily. A blow or two with a hammer to bring the sides together will keep them in place.

ITCHING from poisoning or other cause may be relieved by rubbing with cloths dipped in water as hot as can be borne.

DRIED APPLES may be easily removed from strings by cutting the knots at the ends, and soaking the fruit in water a short time. Such fruit should always be washed clean before cooking.

—*American Agriculturist.*

SELECTED RECIPES.

From the American Agriculturist.

UNBOLTED WHEAT BREAD.—Mix one quart of warm water, a teaspoonful of salt, with fine wheat flour enough to make a thin batter. Let this stand uncovered over night. The next morning stir in half a teacupful of molasses, a table spoonful of salt, and mix with unbolted flour into a dough stiff enough to knead without sticking to the pan. Let it rise moderately, mold it over, place it in a greased pan, and when entirely light, bake it about three-quarters of an hour in a moderately hot oven.

PICKLING FOR HAMS OR BEEF.—For 100 lbs. of meat, take seven lbs. coarse salt, five pounds brown sugar, two ounces saltpeter, one-half ounce soda or saleratus, and four gallons water. Boil and skim the mixture, let it cool, and when cold pour in upon the meat, which should be weighted to keep it down. Leave common sized hams in pickle four to five weeks. Beef can be kept until used up, if the brine be scalded occasionally.

BAKED CARROTS are much sweater than when boiled. A Hubbard squash when baked preserves its peculiar aroma and sweatness much better than when boiled. In northern latitudes it does very well as a substitute for sweat potatoes.

SODA CRACKERS.—Flour, two quarts; butter, one cup; water, one pint; cream of tartar, three teaspoonfuls; soda, one and a half teaspoonfuls. Mix the cream tartar thoroughly with the flour; then rub in the butter, and add the water and soda together. Knead about the same as pastry for pie. Roll out a little more than an eighth of an inch thick, cut in squares, and prick them all over. Bake in a hot oven about twenty minutes or till dry. Wash the oven bottom clean, and put the crackers on it; for they will not bake well on tins.

PARSNIP CROQUETTES.—Boil the parsnips until tender, and mash them. Flour a dish thickly, drop a spoonful of the parsnip on the flour, and roll it in the flour with a spoon until it is formed into a ball. Repeat this process until you have used up the parsnips. Have a frying pan of lard hot, drop the balls in, and boil a light brown. The lard must be boiling hot, and enough of it to float the balls. This is excellent, and has been eaten by those who thought they could not eat parsnips.

[From the Mercantile Gazette and Prices Current.]

Time of Making Returns under the Internal Revenue Laws.

Auctioneers—Monthly (Form 5) before tenth of each month.
Assayers—Monthly in duplicate (Form 5) before 10th of each month, and pay tax at the same time.
Advertisements—Quarterly in duplicate (Form 7) before 10th of every January, April, July, and October, and pay tax at the same time.
Banks and Bankers—Of capital, circulation, and deposits, monthly in duplicate (Form 67) before the 20th of each month, and pay tax at once to Commissioner of Internal Revenue.
Banks, Savings—Of dividends, same as banks. No monthly returns of circulation and deposits required.
Banks, National—Of dividends, same as other banks. No monthly returns of capital, circulation and deposits.
Bridges, Toll—Gross receipts, same as canals.
Brewers—Same as distillers.
Brokers and Bankers doing business as Brokers—Monthly in duplicate (Form 6) before 20th of each month, and pay tax to Collector at the same time.
Boats and Steamboats, carrying passengers and property for hire—Gross receipts, same as canals.
Canals—Gross receipts, monthly in duplicate (Form 4) before 20th of each month, and pay tax to Collector at the same time.
Canal Boats—Gross receipts, same as canals.
Coaches, Stages, and other Vehicles, carrying passengers or property for hire—Gross receipts, returns same as manufacturers.
Cigar Manufacturers—Each Wednesday for week ending the preceding Saturday.
Cigar Makers—Monthly on the first Monday of each month.
Circuses—Gross receipts, same as theatres.
Distillers—Tri-monthly, within 5 days after the 1st, 11th, and 21st of each month, and pay tax to Collector at the same time.
Exhibitions—See theatres.
Express Companies and Expressmen—Gross receipts, monthly in duplicate (Form 4) before 20th of each month, and pay tax to Collector at the same time.
Ferries—Gross receipts, same as canals.
Insurance Companies (except life)—Assessments and premiums monthly in duplicate (Form 6) before 20th of each month, and pay tax at once to Commissioner of Internal Revenue.
Insurance Companies—Of dividends, same as banks.
Incomes—May 1st, for the calendar year preceding.
Jugglers—Gross receipts, same as theatres.
Lotteries—Monthly in duplicate (Form 4) before 10th of each month, and pay tax to Collector before the 20th.
Legacies and Distributive Shares—In duplicate (Form 35) before payment or distribution; pay tax to Collector at same time.
Manufacturers—Monthly (Form 3) before 13th of each month.
Museums—Gross receipts (Form 4), same as theatres.
Operas—Operatic Representations—Gross receipts (Form 4), same as theatres.
Printers and Publishers of books, magazines, bill-heads, cards, circulars, etc., except newspapers, monthly, (Form 3), same as manufacturers.
Railroads—Gross receipts, monthly (Form 4) same as canals.
Railroad Companies—Of dividends, in duplicate (Form 65) same as banks.
Roads, Turnpike—Gross receipts, monthly (Form 4) same as canals.
Savings Institutions—See banks, savings.
Slaughterd Animals—Monthly (Form 3) same as manufacturers.
Ships—See vessels.
Slackwater Companies—On dividends, same as banks.
Stages—See coaches.
Steamboats—See boats.
Succession—Successors to notify assessors immediately upon becoming entitled, in possession, or to the receipt of income or profits thereof; and make returns in duplicate, and pay tax to Collector at the same time.
Telegraph Companies—Gross receipts, in duplicate (Form 4), same as canals.
Theatres, Shows, and Exhibitions of every kind, open to the public for pay (not including school and art exhibitions, and occasional concets and lectures)—Gross receipts, monthly, in duplicate (Form 4), before 20th of each month, and pay tax to Collector at the same time.
Trust Companies—Of dividends, in duplicate (Form 65), same as banks.
Vessels engaged in transporting passengers or property for hire, between ports and places in the United States, monthly, in duplicate (Form 4), same as canals.

Model Houses, or Homes for the Poor.

We learn from recent English papers, that the trustees of Mr. George Peabody's noble gift of nearly three quarters of a million dollars, for providing comfortable homes for London poor, are busily at work carrying out the design of the author. Several good locations have been secured, and mammoth blocks of houses, built with all the requisites for comfort, convenience, health and morals, are going up, and some are about ready for occupation. How many tenements will be furnished we are not informed, but we learn that the plan proposes such low rents, that the money is expected to net only four per cent. or about twenty-seven thousand dollars per annum, which will allow of the erection of an additional block of houses every five or six years, so that a beginning once fairly commenced will in a century grow to an enormous benevolence in uplifting the poor, elevating the laborer, and adorning the city. We see no reason why this act of Mr. Peabody's may not in a few life-times regenerate the whole area of London, now cursed with the dens of vice, and haunts of misery too great and too gaunt to be described.

Two reflections arise on looking at Mr. Peabody's act. First, it is matter of great satisfaction to us, that the giver of this great charity was of purely American origin. How it must have dazzled the eyes of those old hoarders—that live to amass their millions, to build an enormous palace or chateau, to ride in a coach with liveried servants to wait their orders, to give rich dinners to purse-proud fools, and squander a half million per annum on their miserable appetites—to see a plain Yankee gentleman, with no ties of blood to bind him to the country, outstripping at once all their boasted individual charities, secular and religious, and to so practical a purpose too, fixing the object of his beneficence in permanence, virtually saying, in language they can't fail to understand "this is the way to do good, walk ye in it."

Secondly, why can't we have a few imitations of Geo. Peabody here in Boston? Here, where the poor swarm in hovels, in the back lanes and alleys, and instead of improving themselves under the sweet influences of city life, simply exist like animals, unconscious from experience of real comfort, working for a pittance, suffering from ill health, children sinking into vice, and early death snatching scores away before life's work is half over.

Is there not money enough in this richest (so said) of all the cities in the world for its size, to erect comfortable dwellings, at a *low rent*, for the working and now poorer classes? Mr. Abbott Lawrence did something as a beginning we believe. Other tenement houses have been erected by joint stock companies, and evidently for purposes of speculation, for we find that the lowest rent for a tenement of five rooms is $225 per annum, and that in the upper story, and the other rents run to $300 or $350. Now what chance has a man whose income from his labor is $400 or $500 a year to pay such rent? It is an insult to talk of such speculations being for the benefit of the poor, they aid only the class of people with fair incomes. We learn that these rents have been raised some ten or twenty per cent. this year, and if these houses are built to make money out of the poor by heavy rent, it leaves Boston, the city of so much boasted charity, so free to give money for missionary purposes, so ready to invest in all schemes to make money, unable to find capital to erect cheap houses for the laborers that toil for the money that is put into those numerous schemes. Every house owner wants his ten per cent. at any rate, and would'nt feel badly used if he could get twenty; while if christianity had any influence in trade to speak of, we should see a large fraction of the city smiling with whole streets of neat and convenient houses, occupied by the laborers of the city and paying only six per cent. of the cost or less, and thus act as a counterpoise to the aristocratic elegance with which other quarters are adorned.—*Boston Com. Bulletin.*

Iron Trade of Marquette.

The Portage Lake *Mining Gazette* of the 7th inst. has the following:

During the present year our town and vicinity have made a steady and substantial advance in all its interests. Our iron—the great staple of the district, the index of civilization on the dial plate of time—has become more widely known, and secured the investment of nearly $4,000,000 of capital in our county, largely increasing the valuation of real estate, as well as all other property. Thirteen new mines have been opened, out of which only one has afforded so poor a prospect as to be abandoned—the New England.

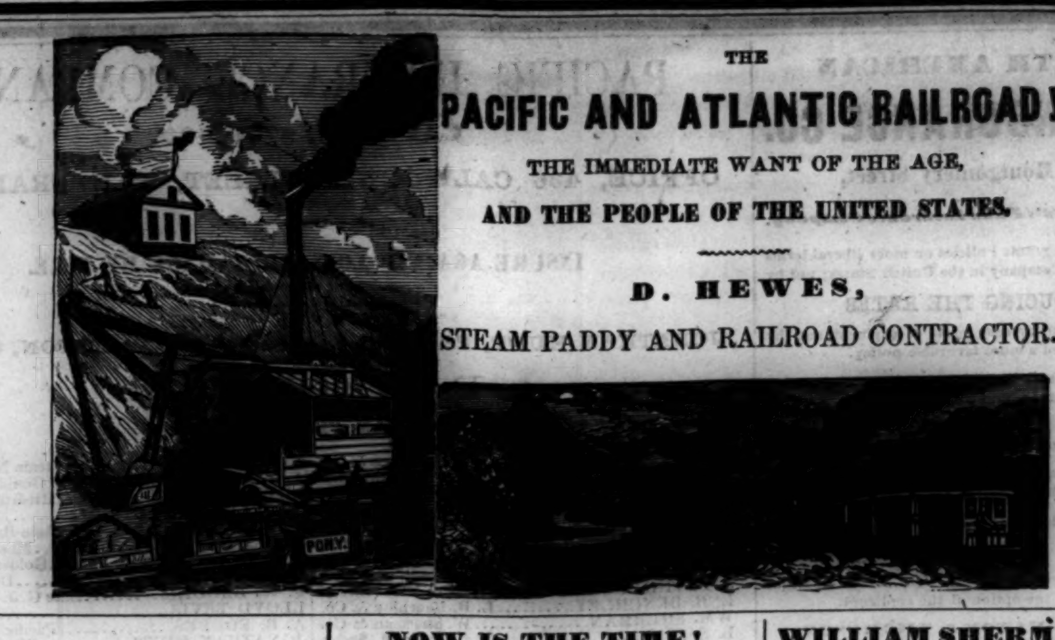
We have shipped 248,000 gross tons of iron ore from our docks, and supplied about 25,000 tons to the several furnaces, making a product of nearly 300,000 net tons for the district. The price of this ore on the dock has ranged from five to seven and a half dollars per ton, or an aggregate valuation of $1,500,000. The sum total of shipments for the several mines for the season have been as follows:

	Gross tons.
Jackson	68,223
Lake Superior	93,929
Pittsburg and Lake Angeline	19,000
Cleaveland	54,148
Total	235,300

Our charcoal pig furnaces have become a very valuable adjunct to our iron mining. We have now seven stacks completed, with a capacity to consume 45,000 tons of ore next season, and all the "signs of the times" indicate that they will be fully employed. The manufacture of charcoal pig has this year proved one of the very best investments in the county—as the statements of the profits of the Morgan Furnace which appeared in our columns a few weeks ago will show—a net profit of 220 per cent. in ten months. The products of the several furnaces for the year have been:

	Gross tons.
Morgan—No. 1	3,450½
" 2	564½
" 3	39½
" 4	5½
Total	4,060
Pioneer—No. 1	1,892
" 2	642½
" 3	975
" 4	141
" 5	65½
Total	3,716
Northern	3,000
Bancroft	345
Collinsville	1,810
	8,891

The Danish Government is busy in organizing its army and administration. The dismissed officials of the Duchies are sending in their claims for pensions, the army is placed upon its former peace-footing, the general command is suppressed, and General Steinmann, who commanded the army at Duppel and Alsen, is now at the head of the second division. The Danish ministers at Vienna and Frankfort have been relieved of their duties. King Christian has announced his intention to visit Jutland, and has earnestly requested the inhabitants to incur no expenditure upon his reception.



BY AUTHORITY
OF THE STATE OF CALIFORNIA

Having complied with the Law fully,

BIGELOW & BROTHER,
General Insurance Agents,
FIRE, MARINE AND LIFE
INSURANCE.

Capital Represented,
$15,000,000!

CALIFORNIA DEPOSIT, $525,000.

OFFICE:
N. W. cor. Montgomery and Sacramento sts.

Home Insurance Co., N. Y.	$3,400,000
Hartford Insurance Co., Hartford	1,500,000
Security Insurance Co., N. Y.	2,000,000
Phenix Insurance Co., N. Y.	1,000,000
Arctic Insurance Co., N. Y.	600,000
Washington Insurance Co	600,000

Connecticut Mutual Life Insurance Co., of Hartford.

☞ Policies issued on Freights, Cargoes and Treasure, to and from all parts of the World. Also, Voyage War Risks taken on Hulls. Particular Average covered on imperishable Merchandise.

Losses payable in United States Gold Coin.

BIGELOW & BRO.,
AGENTS,
N. W. Corner Montgomery and Sacramento streets.
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T. H. HATCH & CO.
(Successors to WM. ELDER & SON.)
GENERAL
COMMISSION MERCHANTS,
For the Sale of
DAIRY PRODUCE,
319 Washington St., bet. Battery and Front,
SAN FRANCISCO.
BUTTER, CHEESE, EGGS, ETC.
dec8-tf

THE "FLORENCE."

This new Sewing Machine makes Four distinct Stitches! Feeds the work either way! Sews from thin to heavy goods without change of tension! Has no springs to get out of order! Is the most rapid sewer in the world! Is strong and simple in construction, and will do a greater range of work and with less trouble and change than any other Machine.

☞ The Florence has taken each and every Premium awarded to Family Sewing Machines at the Fairs held on this Coast in 1864!

These Machines are for sale by

J. L. Polhemus,	190 J Street, Sacramento.
Geo. Vincent,	Stockton.
F. Terstegge & Co.,	Marysville.
T. Fogg,	Oroville.
J. R. Cleaves,	Placerville.
R. B. Handy,	Yreka.
P. Reichling & Schland,	Mokelumne Hill.
Mrs. C. Grove,	Santa Cruz.
Henry Jackson,	Watsonville.
Geo. Gillis,	Carson City, Nevada.
J. Parrish & Co.,	Portland, Oregon.
N. O. Parrish,	Salem, "
Mrs. C. Monell,	Dalles, "
M. Wollheim,	Guaymas, Mexico.

Do not buy a Sewing Machine until you have seen the FLORENCE.

SAMUEL HILL, General Agent,
111 Montgomery Street, San Francisco.
Jan5-3m

WHEELER & WILSON'S
Sewing Machines.

Notice to Families.

We would respectfully call the attention of all Families who are without a SEWING MACHINE, to the importance of having one. Our highest priced machine will pay for itself, twice over, every year, (and they will last, with careful usage, twenty years,) in the saving of time alone, for a woman can do as much work in ONE HOUR, with one of our machines, as TWO CAN DO IN ALL DAY, BY HAND-SEWING.

The fame of the WHEELER & WILSON MACHINE, is wide-spread, having taken the premium at the

World's Fair in London, in 1862,
And at the Great
World's Fair in Paris, in 1861,

And as a further proof of the entire satisfaction which the WHEELER & WILSON Machine gives, is, that for braiding, it cannot be equaled. It is remarkable for its evenness of stitch, and beauty of finish.

J. H. HAYDEN, Agent.
Corner Sacramento and Montgomery Sts.,
June22-tf San Francisco.

NOW IS THE TIME!
H. M. LOCKWOOD & CO.,
No. 624 Clay St., Old No. 176,
HAVE JUST RECEIVED A LARGE STOCK OF
GENTS' AND BOYS' CLOTHING
—AND—
FURNISHING GOODS,
WHICH THEY ARE SELLING AT
VERY LOW PRICES!
EVERY GARMENT WARRANTE
All are invited to call and examine our Goods.
H. M. LOCKWOOD & CO.,
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BRAY & BROTHER,
COMMISSION MERCHANTS
Corner Front and Clay Street.
SOLE AGENTS OF ALVISO FLOUR.
JOHN G. BRAY 3m W. A. BRAY



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(Successor to M. ULLMANN)
IMPORTER AND DEALER IN
Newspapers Periodicals
AND
STATIONERY,
Southeast corner Sansome and Washington Streets,
SAN FRANCISCO.

Subscriptions received and POSTAGE PREPAID upon Newspapers and Magazines, both American and English. The following is a partial list of what is received by every Steamer:

New York Journals.
PER ANNUM.

N Y Herald, (California edition) $4; N Y Weekly Herald, $4; N Y Weekly Tribune, $4; N Y Weekly Times, $4; N Y Weekly World, $4; N Y Weekly News, $4; N Y Weekly Day Book, $4; N Y Weekly Albion, $5 50; N Y Weekly Ledger, $4; N Y Sunday Dispatch, $4; N Y Sunday Mercury, $4; N Y Sunday Times, $4; N Y Sunday Atlas, $4; N Y Leader, $4; N Y Harper's Weekly, $4; N Y Leslie's Illustrated Newspaper, $4; N Y Leslie's Illustrated Zeitung, (German,) $4; N Y Illustrated Zeitung, (German,) $4; N Y Independent, $4; N Y Scientific American $4; N Y Home Journal, $4; N Y New Nation, $4; N Y Journal of Commerce, $4; N Y Post, $4; N Y Express, $4; N Y Scotch American Journal, $4; N Y Wilkes' Spirit of the Times, $4; N Y Weekly, $4; N Y Police Gazette, $4; N Y Clipper, $4; N Y Mercury, $4; N Y Rural New Yorker, $4; N Y Irish American, $4; N Y Tablet, $4; N Y Metropolitan Record, $4; N Y Staats Zeitung, (German,) $4; N Y Demokrat (German), $4; N Y Criminal Zeitung (German), $4.

Boston Journals.
PER ANNUM.

Boston Journal, $4; Boston Transcript, $4; Boston Waverly Magazine, $4; Boston True Flag, $4; Boston Evening Gazette, $4; Boston Post and Statesman, $4; Boston Banner of Light, $4; Boston Littell's Living Age, $8; Boston Literary Companion, $4; Boston Flag of Our Union, $4; Boston Wide World, $4; Boston American Union, $4.

Philadelphia Journals.
PER ANNUM.

Philadelphia Forney's War Press, $4; Philadelphia Saturday Evening Post, $4; Philadelphia Sunday Mercury, $4; Philadelphia Sunday Dispatch, $4; Philadelphia Dollar Newspaper, $4; Philadelphia Bulletin, 4.

Miscellaneous Papers.
PER ANNUM.

Baltimore Sun, $4; Baltimore Clipper, $4; Providence Journal, $4; Portland Transcript, $4; Portland Advertiser, $4; Portland Press, $4; St Louis Republican, $4; Missouri Democrat, $4; Chicago Journal, $4; Louisville Journal, $4; Brownlow's Whig (Knoxville) $4; Cincinnati Commercial, $4; Cincinnati Times, $4; Cincinnati Tribune, $4; New Bedford Mercury, $4; Boston Shipping List, $7 50; Forney's Daily Press, $4; Newport Mercury, $4; Detroit Free Press, $4.

San Francisco Papers.
PER ANNUM.

San Francisco Weekly Bulletin, $5; San Francisco Alta California, $5; San Francisco Californian, $5; San Francisco American Flag, $5; San Francisco Argus, $8; San Francisco Weekly Monitor, $5; San Francisco Golden Era, $4; San Francisco Sunday Mercury, $4; San Francisco News Letter, $10; San Francisco Scientific and Mining Press, $5; San Francisco California Spirit of the Times, $5; San Francisco Irish News, $5; Sacramento Weekly Union, $5; Marysville Express, $5.

Monthly Periodicals.
PER ANNUM.

Harper's Monthly, $4; Continental Monthly, $4; Atlantic Monthly, $4; Knickerbocker Magazine, $4; Leslie's Family Magazine, $4; Lady's Friend, $2 Godey's Lady's Book, $4; Peterson's National Magazine. 3; Le Bon Ton, $6; Arthur's Home Magazine, 2 50; Lady's Repository, $4; Banker's Magazine, $6; Ballou's Dollar Magazine, $2 50; Rebellion Record, $6; Harper's Pictorial History of the War, $4; Leslie's Pictorial History of the War, $4; Hunt's Merchant's Magazine, 6; Merry's Museum, $2; American Agriculturist, $2; The Horticulturist, $3; Nick Nax, $2; Yankee Notions, $2; Merryman's Monthly, $2; Comic Monthly, 2; Phunny Phellow, $2; Budget of Fun, $2; Phunniest Phun, $2; Monthly Novelette, $3; Harper's Weekly, (monthly parts) $4; Leslie's Illustrated (monthly parts) 4; Waverly Magazine, (monthly parts) $5; Literary Companion, (monthly parts) $4; Illustrated London News of the World, (monthly parts) $14; Demorest's Mirror of Fashion, (quarterly) $1 50; Brownson's Review, each $1 25; Braithwaite's Retrospect, $3.

Foreign Newspapers and Periodicals.
PER ANNUM.

Illustrated London News, $13; Illustrated London Punch, $8; Illustrated London Fun, $8; Illustrated London Times, $10 50; Illustrated London News of the World $13 50; Illustrated London Queen, $14; London Journal, $4; London Weekly Dispatch, $13; London Index, $13; Bell's Life in London, $13; Once-a-Week, $8; Illustrated Sporting News, $4; London Saturday Review, $14; London Weekly Times, $10; London Mining Journal, $13; Blackwood's Magazine, $4; Eclectic Magazine, $6; Temple Bar Magazine, $6; Cornhill Magazine, $6; Once-a-Week (monthly parts), $6; All the Year Round (monthly parts), $6; Chambers' Journal, $4; London Art Journal, $15; London World of Fashion $6; Westminster Review, $3; North British Review, $8; London Quarterly Review, $3; Edinburgh Quarterly Review, $3; Congressional Globe, with Appendix, $8.

Newspapers or Periodicals not enumerated in the above list, will be promptly procured when desired. All orders for small packages of Stationery, New Novels, or Cutlery, filled promptly and forwarded by mail, or otherwise, as desired, to any part of the Pacific Coast.

W. E. LOOMIS.

ARMES & DALLAM,
(Successors to Hawxhurst and Son,)
IMPORTERS AND DEALERS IN
WOOD AND WILLOW WARE,
Brushes, Baskets, Twine, Cordage, Mats, &c.,
AND MANUFACTURERS OF
CALIFORNIA PAILS, TUBS and BROOMS,
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WILLIAM SHERMAN & CO.
Manufacturers and Importers of
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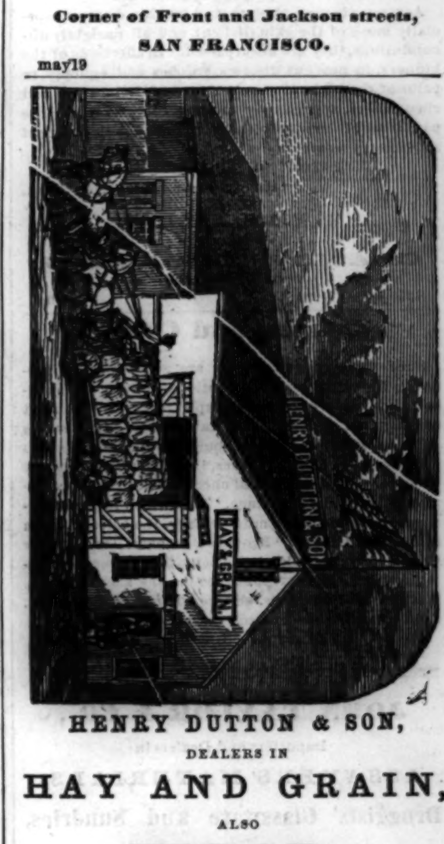
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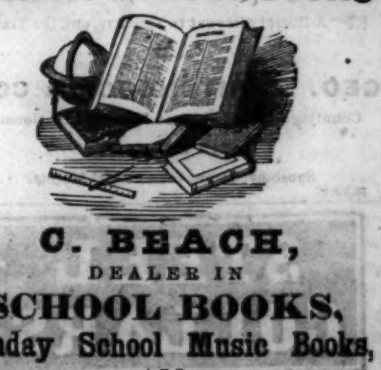


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